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Book _____

The Gospel of Hope

Being

A Message from the Unseen
By the Hand of the Unknown



William Noble Roundy

Chicago, Illinois, 1914

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This book is a sincere but mistaken statement
sent forth to discredit belief in the Divinity of
Christ. It is a product of the Earth Plane, - The
Plane of illusion.

Foreword

THE GOSPEL OF HOPE is a new message dictated by God and the Spirit of Christ to a mortal man and taken down by him just as it was dictated. As the amanuensis of this new message, I, the mortal man, wish to say this: It was written almost entirely at night, between midnight and six o'clock in the morning, and the work of transcription caused no mental or physical fatigue whatever, nor did it interrupt or diminish the amount of other work which I was engaged upon in the daytime. It was practically finished in fourteen days, between the 11th and 25th of December, 1911, with two short additions on December 26th and 27th. Each day's writing occupied something less than the space of an hour. I did not think about it, nor brood over it, nor muse over it in the interim. Nor did I ever have any desire at any time in my life to do such a thing.

I was brought up in a family where there was almost daily religious discussion. There was an old uncle whose father (my grandfather on my mother's side) was an Episcopal minister. This uncle read the family bible three times a day, prayed for the souls of the rest of us and stood with equanimity our attacks on his orthodoxy. However, when I brought to him, sometimes in response to his request for a good book to read, some atheistic work like Thomas Paine, he read these books carefully, because, as he said, I want to know the truth. My

mother was a woman of ceaseless self-sacrifice and generosity. Her religious creed was expressed in a few words; Good deeds alone can save the soul. Hell begins the minute you do a wrong. My father, a physician, had a scientific turn of mind. He was a wide reader of all sorts of books and was altogether a man of most alert and nimble intelligence. Although he never could quite grasp the idea of a personal God, because he said the universe being so vast made such an idea unreasonable, he helped to found and organize two Unitarian churches. Into this household of loving deeds and fierce discussion I, as a young lad, came gradually to take my part, and rapidly acquired enough skill and logic in argument to hold my own with grown men. At first I was on the scientific side, God was and could be only an impersonal force. Little by little, I found, however that my uncle's simple faith had in it something superior to my father's eager and restless desire to argue. Whereas my mother's practical creed of deeds above words was superior to both. During my college course by the use of reason I said to myself, "It is unreasonable not to believe in a personal God. If, I argued, mortal men have such great longing for immortal life, and if people strive on earth so zealously to develop personality and to praise personality, it is unreasonable to think that God should be impersonal." Thus, I came to believe that God is a personality and that he can within the limits of his own laws do whatsoever he wishes. When miracles are performed it is in accordance with a spiritual law which the slow reasoning power and the small vision of men are unable to grasp.

Now you, Reader, may ask me: "But, did you never have

any intimation before this Message came to you that you were to do any religious work?" And my reply to your question is this: "Yes! Twice I had intimations that sometime, somewhere, I was to do other than worldly work." The first time was about ten years ago. I was walking along Sheridan Road about thirty miles north of the city of Chicago and looking up at the sky I said: "Of what use is my life? I have had education and have done but little with it. Of what use am I to my fellow men?" And out of the sky there seemed to come to me this answer, "You will be a religious teacher."

"How strange! how curious!" I murmured, as I went along my way. The second time occurred in the city of Chicago about seven years ago. I was walking North on Clark Street on the East side of the Street between Monroe and Madison Streets. Both sides of the street were thronged with people and the roadway was filled with teams. The roar of traffic arose all around me. I said to myself, "Here am I a stranger in my own city—perhaps the most unknown person in it. Yet here I have lived most of my life. I went to the Grammar School here and to the High School. From here I went to College and returned. Yet among all these many people I see no familiar face." As I said this to myself I kept looking up to the sky as if talking to someone. Then out of the sky there seemed to come this answer: "You will be more important to the cause of civilization and to the advance of humanity than all of this great city with the two million and more people in it." Again I said, "How strange! How curious!" as I passed along on my way. So much for myself.

But, remember, reader, that it is upon this Message and

not upon me that you should bend your mind. My part is to call your attention to one clear fact: God is around you here today as he was around men in the days of Moses and Abraham. He will come to men whenever and wherever they have faith, even as I, the Unknown, will come to speak to men whenever they have faith that I have a word for them to hear. But idle curiosity is not faith. And scientific hair-splitting is not faith. And psychological, microscopic, intellectual fussing is not faith. By authority I speak last of all this word, especially to all the Christian sects throughout the world. God knows no distinction between his children. Theology is not religion. Perfect organization is not religion:—To demand that men must come to Christ before they can be saved is not religion. That is not Christ's way nor God's way. It is the way of narrow or misunderstanding theological vanity. It must cease. All the great and good leaders of the world were inspired by God. Men like Mencius and Confucius and Buddha and Socrates and Mohammed were all God-inspired men. There have been many other great men in every civilized and savage race who were likewise inspired by God. In proportion as the doctrines of these inspired men were afterwards organized by them or their followers into a theological system in just that proportion did their teachings begin to fail. It is not true that Christ was the only man sent by God to teach men. He was perhaps the greatest because the most humble; the wisest because the meekest; the most truthful because the most fearless. But even his words have been corrupted. He is made to claim what he never did claim and he is made to say what he never did say, in order to help along

the theological system of men who founded a church on the outpouring of a loving heart. You cannot organize Affection nor stereotype Love. And whoever thinks to apply business rules to emotional and religious life shall find himself doomed to a pitiful failure. All Religion is broad and generous and merciful and loving. Whoever persecutes another man on account of his religious belief is a pagan and the truth and love of God is not in him. Men who are cruel or unkind or brutal or tyrannical or narrow minded or egotistical or lovers of a mere sect are not nor ever can be religious. Religion is as broad as the heavens and as beautiful and warm and gracious as the sunlight. And loving kindness is the beginning and mark of all religious life.

I say these things by authority and reading in this book The Gospel of Hope you may know by whose authority I speak. The conditions under which I am to do my work are these. It must all be a free gift to humanity. First, sixty-five copies of this Message are now being printed at my own expense. Fifty copies will be sent to all parts of the world, into the possession of those who will be most careful to preserve them. Fifteen copies will be distributed among my personal friends. Permission is hereby given to any one to print this Message in full. And I earnestly request that they sell it at as near absolute cost as possible. Should I be called upon hereafter to speak in any place and at any time I can receive no money whatsoever, but only the simplest form of hospitality. Merely food and shelter. Religion hereafter must be preached and taught out of pure love and not by salaried ministers. For the priesthoods of the world have been and are too often men-

aces to the liberty of the people. The greatest things in life are always done out of and from a loving spirit. For love is the law. There is, there has been and there shall be no other law.

THE UNKNOWN.

The Gospel of Hope

CHAPTER I

Now it came to pass just nineteen hundred and eleven years after the birth of Jesus of Nazareth that the world was again torn by dissension and rent by discord and oppressed by injustice. For the rich had become richer and the poor had become poorer, and everywhere the cries of widows and orphans and of the weak and the distressed arose as they cried aloud in their agony: How long, O Lord, how long? And they turned one to the other questioning and there came no answer. The Leaders looked to the People and the People looked to the Leaders and they saw not the way.

Now since the people wished again to believe on the Lord and because they were earnest and sincere albeit sometimes vague and blind in the utterance of their prayers, the Lord heard and saw and had pity upon them. Therefore He sent a messenger unto them, saying: "Ye must be honest. Ye must render justice one to the other whether ye be rich or poor. All thy business dealings must be based on fairness and justice or else this nation or any other nation cannot permanently endure." Although this man sent by the Lord was a politician yet he preached in the Temples and was invited into the Churches and the People heard him gladly and when he

had spoken they turned one to the other saying:—There is a man!

So they elected him to the second office in the state. His enemies helped to do this because they hoped thus to be rid of him.

Since for a hundred years no Vice-President, for that was the name of the office, had ever been subsequently chosen to be President. Thus there had grown up a superstition among the People that to be Vice-President of the nation was to be laid upon the shelf as the saying was and debarred from all future preferment. So he was elected by his enemies in hopes that this superstition alone might debar him from all future honors at the hands of the People. Now since this mighty Hunter had been selected by the Lord to do His will and to serve His people, the hand of vengeance descended from on high and the first ruler was stricken down by the hand of an assassin soon after his election.

The first ruler was personally a good man but weak and not altogether clear of blame in his political record. For he had compromised and had associated with and been the friend of dishonest and unworthy and designing men. Therefore was he stricken down in the fullness of his years and honors

Now straightway the second ruler whom the Lord selected for his work became the First Ruler or President of the Land. And he ruled seven years and six months wisely and well. Because he had ruled so well and because he had attacked so courageously the power of money entrenched in high places, the People cried out here and there and said: Let us make him permanent President, for he is the man.

But this mighty Hunter who was their leader, knowing well whence his strength came answered them and said: Nay! not so. I gave my promise to rule no longer than the stated terms. Lacking only a few months, I have held the highest office in the land for two full terms according to the Law. Therefore ye must select another man. But the People cheered him and cried out: No other man will do. Then came temptation to this mighty Hunter, this noble leader and lover of his race. He said unto his soul: The people say that I alone am wise. I will select a ruler for the land who shall fulfill my plans. And so the people shall be saved. He thus fulfilled the letter but not the spirit of the Law. Overwhelmed by tumultuous flattery such as few men ever had, he forgot whence came his power and he fell.

Selecting a friend whose generous tongue had spoken pleasant things and whose rotund form denoted the friendly, easy-going and human kind of man, this mighty Hunter selected, worked for and elected his friend to office, convinced that his friend would serve the People well. Now having done his duty by his people as he thought, he took his son and many tents and guns and servants and went into the continent of Africa to hunt. For so he rested up his body. But his soul was never weary for he never harbored any doubts. He was so sure that he was always right.

Now no mortal man is always right, especially the man who loves the incense of flattery and applause. For Flattery will blind with dust the strongest eyes.

The need of every man and of every ruler is to think. Without thought, deep and quiet and persistent thought no

man is wise enough to help his fellows in their hour of need. Yet lo! in the very hour of all his Nation's greatest need this mighty ruler as men thought went off like some raw boy to hunt wild beasts instead of seeking a quiet nook where by deep and earnest thought he might still aid and help his People's struggles against those giants, Greed, Injustice and Financial Power.

He went away to hunt and not to think, when clear thinking was the one need of the hour. Then fell the Lord's grace from the man and he became merely human, his wisdom all was gone and his high honors shorn from him. In the hour of Fate he failed.

CHAPTER II

Now thinking is the hardest task that is known to man. To think is labor twice distilled. More difficult than the rowing of a boat against a strong sea and a rising wind; harder than the digging of coal or iron or silver or gold or tin or copper in a stuffy mine down in the earth; requiring greater strength and skill than wielding broadswords against over-matching foes; requiring more grit than facing winter winds on arctic wastes, so difficult it is to think down to the core of things and to solve problems as yet unknown and still unravelled.

That is why the people leave the task of thinking to their chosen leaders. The task seems all too hard. People shrink from tasks that take heroic discipline of mind besides the expert knowledge of what and how to eat and when. And yet I say unto you, no nation can be free or can permanently endure unless its people learn to think.

For freedom rests upon the foundation stones of individual hearts and consciences, not on laws in written books nor yet on graven tablets nor in the authority and learning of any leader however wise. All men must learn to think, or else in time Liberty will languish and then die. So this mighty hunter and leader and lover of his land went away to Africa to hunt and not to think. But when a year had passed he came forth from the jungles laden down with trophies, he and

his son and his servants. And messengers met him on his coming forth. Some had even penetrated the wilds of Africa to speak with him and seek his wisdom. But he would not speak. He only said: How is it with my People? And the messengers answering him replied: It is not well. Doubt and Confusion and Discord fill the land. Thy people want thee to return and aid them with thy wisdom. And the mighty Hunter marvelled much and questioning the Messengers again said: What is the matter? And the Messengers answered him and said: Thy friend whom thou hast chosen to succeed thee is not so wise as thou didst think. And marvelling more, the mighty Hunter questioned them again; and again they made the same answer. Then this mighty hunter quickly and brusquely lifted up his hand, for such his manner was, and tossed up his head and said: I will return. I will no longer wait, I will return unto my land and people; and so he wended back his way and while he was in foreign lands he was feted and treated like an Emperor of ancient Rome. And all men harkened to him as to an oracle because he was an honest man. O that his wisdom had been equal to his honesty!

When the ship at last had brought him to his native land shouts rent the sky and in the giant city where he was born the populace cried out in joy saying: He has returned. The man our country needs has come at last.

Unto his home beside the sea leaders of all parties came to talk to him. For a time he held his tongue in leash and listened. But by and by not being wise and therefore not seeing his need of the long and deep silences that precede and accompany all thinking, he opened up his mouth, unloosened

his tongue and talked and talked too much, won over by the flattery that wooed him and whose incense rose up to his brain. Then the wiser men spread here and there throughout the nation, shook their heads and sadly said: Alas! he is not the man we thought. He talks too much. His heart may be of gold but his feet are of our common clay and his soul does not keep in view the visions which it sees. Too bad! Too bad! He is not the man. Thus spake the wiser men one to the other, consulting quietly and alone.

CHAPTER III

This is the new Revelation written down at the dictation of the Lord thy God, who loveth thee, by one who knowing books and libraries and colleges, yea! who has known the pride of learning and the temptations thereof, still has kept within him the heart and the soul of a little child. And it is because of the simplicity of his heart and his soul, and the humbleness of his desires, they being very few and very meek, all vanity and pride of ambition having long since been taken away from him in order that he might be prepared to do this work, although what the work was he did not then know. I say it is because of these things that I have selected him to give unto thee, O my People (and all races everywhere in all the world are my people) this my message. He did not ask for this task, the greatest known to man. He stood patiently waiting to receive whatever word might come unto him and having received it to do it promptly and without fear and with modesty of mind and heart and soul. For without meekness of soul and simplicity of heart, no work of the Lord thy God ever has been or ever shall be done upon earth. Finding thus at last a man waiting and willing to do my will; who has no fear because he knows that I am with him, and who would smile at the Crucifixion on the Cross, even as Jesus smiled once before, I have therefore selected him to write down my Message because after waiting for an entire lifetime, that is up to and

into the fiftieth year of his age for the chance to carry some message from me to his fellowmen, and because he complained not and repined not and cried out not against the length of time during which I tested him and tried him sorely in order to see what his strength was, and when at length I found that his steady answer to all the temptations which I placed before him was in saying simply. I am in the hands of God. I am here on earth to do His will and His will alone. Therefore I have selected him to bear my word to men. Because he has believed. And therefore, when I came unto him in the darkness of the night, and rousing him out of a sound and restful and healthy sleep, said unto him: Awake and light thy candle and take thy pen and whatever paper there is conveniently at hand and write what I tell thee to write for thou hast and shall have only such knowledge as I give unto thee—I thy Lord and thy God,—dost thou understand?—he answered and said Yea! Lord, I understand.

Then take thy pen and thy paper and write thereon exactly the words I send thee and no other words whatsoever. For whoso tampers with the words of the Lord, he shall be damned; and all of his power and influence and authority shall be taken from him, yea! even though he may have been ordained by men as a priest or minister to preach unto them on the holy Sabbath Day. But I know not ministers who preach. I recognize only ministers who minister unto me and my people. Whoso speaketh the Word and doeth it not, he is not and never has been a minister of mine.

CHAPTER IV

As I have written in my first gospels, those originally taken down carefully and afterwards ingeniously corrupted and added to by mortal men who sought to serve me by founding a religious institution that was to wield power and to perpetuate power among men instead of spreading my word and my spirit, which is the spirit of Jesus Christ,—for he is I, and I was in Him,—throughout the world. I say they do wrong who seek to perpetuate or to glorify or to symbolize or to make plain to the sight of men my spirit, except it be done spiritually. There is no other way in which to do anything except the right way, and when I said unto you, Follow me in spirit and in truth, I meant exactly those words and no other words. A right spirit, that is the spirit of the Lord thy God needs not sticks nor stones; neither cut stones nor hewn timbers to help make itself known to the hearts of men.

I say unto ye now that walls shut out the sunlight of my Heavens and the blueness of my sky and the beauty of my world and therefore churches have become an abomination unto mine eyes, inasmuch as they are and have been for many years obstructing the words and visions and kind deeds which I put into the hearts of men to do.

For the so-called followers of Jesus Christ, whom I do not punish because they are blind and see not, I say the so-called followers of Christ, and ye may well mark the word, which

word I send unto you not entirely in scorn but in pity and in wonder at thy blindness,—the so-called followers do not do my bidding nor do they follow nor are they followers of my Son, Jesus, in so far as they think to shut themselves up in their costly churches and listen to their costly music and sing hymns out of their dainty hymn-books and sit in ease on their costly cushions and swing incense in the costly censers of silver and plated gold.

For know ye that in shutting themselves in, my so-called followers have shut me out. And I have taken my refuge again in the hearts of the poor and lonely and forsaken who day and night cry unto me. And I, their God, the living God will render them Justice; and I, their God, the living God, will give them comfort, and I, their God, will feed them and clothe them and uplift them whenever they too shall arise with clean hearts to follow me.

CHAPTER V

But I say unto you, there is no heart that is clean that holds envy. And there is no heart that is clean that holds Hate. And there is no heart which is clean that holds the sneaking worldly ambition to possess power. Such are not and never have been the servants of the Lord. And I say unto you, there is no honor in poverty, no grace in rags, nor goodness in obscurity or in ignorance. But the only badge of honor in a man is that he face life cheerfully and that he fight the battle of life bravely and that he accept what I send unto him gratefully and with a contrite heart.

And furthermore I say unto you: The poor shall not become rich nor put off their poverty so long as Envy and Hate abide with them. For there be people by the million who do not know how to use riches any better than those who now possess them. And there be people whose hate for their fellowman because he happens to be a rich man is an abomination in my sight. All such are not my followers. Let no man call upon the Lord until his heart is clean for I will not hear him. I say I will not listen to any man, rich or poor who hides Envy or Hate in his heart. Therefore, cleanse ye your hearts. Love alone can make the world beautiful and human life gracious. Therefore seek ye love in purity and in truth.

CHAPTER VI

Now inasmuch as ye have had the words and teachings of Jesus Christ and yet have not believed on Him nor done His work nor followed His teachings, I will confound you and confuse you and mystify you by forbidding you,—yea! forbidding you,—until you have cleansed your hearts, to even call upon His name, for ye have taken His name in vain. Ye shall cease to take the name of Jesus in vain. For either ye have taken it in vain both in word and deed by being proud and selfish and hypocritical, or ye have taken it in vain by allowing the vain and proud and hypocritical worldly folks to sit beside ye in your churches and to take part in your services without rebuke, thus giving countenance to hypocrisy and humbug and lying.

Therefore, I, thy God, the living God who created both the Heavens and the Earth, forbid ye to speak the name of Jesus except in thy solitary prayers. If ye would follow Him, then I command you to go out quietly and alone to aid the poor and oppressed everywhere in the world. And when ye have done work for the poor and oppressed, then alone in thy chamber at evening time or in the early morning you may say softly to thyself: What I have done I have done, Jesus, in thy name.

Moreover I say unto you that whereas Jesus was poor ye have builded Him churches that are rich; and whereas He was meek, ye have builded Him temples that are proud; and whereas He was lowly, ye have reared monuments to Him that are high, under the pretense of honoring His name. But I say unto you: Ye have done wrong. These things are not done to His honor but to thy own pride and to the vanity of thy own hearts. I say unto you furthermore that He does not need either costly churches or fine music or velvet pews or swinging censers or electric lights or loud hosannas or hymns of praise or the tender and beautiful adorations of choral music,—nay! not even this, the best part of all the worship that is in thy churches today, but He needs the loyal devotion of loving hearts, of loving hearts I say. And what He needs He receives not in the measure that He needs it. For I say unto you that whereas you crucified Him once in the flesh, you have since crucified Him a thousand times in the spirit, as you are still doing. For your hypocrisy is a crucifixion to Him; and your timidity is a crucifixion to Him; and your fear of giving offence to worldly folks is a crucifixion to Him. And your graven images of His body nailed upon the cross and showing His body and His wounds—all these things are a crucifixion to Him. For I say unto ye who are spiritually blind and therefore see not; who are spiritually deaf and therefore hear not; who are spiritually dumb and therefore understand not, that a physical wound unto a mortal man is nothing compared to a wound or insult to the spirit of that man.

And if a mortal man can and does (as many of them alas do) suffer far more from spiritual than from physical pain, then how much the more must the Lord Jesus Christ suffer whose soul was so much greater than His poor physical body. And if by representing in graven images the body and wounds which thy Lord received upon one day and in one mere mortal hour of His immortal life, are ye not degrading Him when ye do not understand the nature and meaning of His soul that having infinite capacity for pity and for love hath therefore a like capacity for pain? For the ability to love carries with it the capacity to suffer. A little love may be followed by a little suffering, but a great love is followed by a great suffering, unless those who are loved know and feel and understand and consequently appreciate the love given them. For that is the law.

Therefore I say unto you: Beware how ye degrade unwittingly the Christ whom ye desirest to follow and whose teachings ye say ye desire to do. For to do honor unto anything requires first of all understanding. The child cannot truly honor its parent nor can the parent rightly honor the child without understanding. For understanding begetteth sympathy. And the brutality of the world rests upon misunderstanding, that is to say upon a lack of sympathy. So I say unto you; if ye would honor the Lord Jesus Christ follow Him and do His will in meekness and lowliness of spirit. For how can He be at one with you or you be at one with Him, when ye neither know nor understand nor sympathize with the spirit of Christ?

Be ye patient and ye shall in seeking find. Be ye humble and ye shall in striving attain. Be ye lowly and ye shall discover the way to Life everlasting, which is simply the way of Love.

CHAPTER VII

Again I send this message unto you. Ye must believe—
O ye must believe. There is no other way. And in order that ye may believe I will close your temples and your places of worship which ye have allowed to be defiled by the feet and the hands and the voices of Hypocrites and Pharisees. For even ye, my Followers, have read my Word and obeyed not; ye have perceived my law and done it not. For have ye not feared more to give offence to the rich Pharisee than to give offence to thy Father who art in Heaven. Therefore I say unto you my People, I say unto you my servants, that ye shall put away with reverence and with carefulness the Bible, yea! even the Bible thou callest holy and which I sent unto thee for a living word to live by, to act by, to do thy daily business and to guide thy daily conduct by, and with only faith within thy heart and with the simplest of simple and modest clothing upon thy backs, thou shalt go forth beneath the open sky, thou shalt look into the heavens and say: There is a living God! There is a living God who is our Father in Heaven, and He will save us and He will guide us and He will instruct us and He will uplift us.

Then ye will, yea! ye must believe. And whatsoever He bids thee do thou shalt do it, and whatsoever He bids thee say, thou shalt say it. And whatsoever He bids thy heart and thy soul and thy mind believe, thou shalt believe it. For there is

no God but God. And God the Father is still a living God. He sent unto thee Jesus Christ to teach thee peace and harmony and brotherly love. He sent Jesus, the poor carpenter, the Christ, to teach thee to be at peace one with another; to instruct thee in the way of salvation and eternal life. He sent Christ unto you, I say, to banish the idols from thy temples, and uncleanness from thy hearts and thy minds and all injustice from the world. And I say unto you in order that thou mayest say the same thing unto thyself,—unto thy Heart and thy Soul and thy Mind, unto the deep conscience which I, the living God, have put into every one of ye,—How is it my child with thee? Dost thou harken unto thy conscience and so walk by the light which I have given thee?

Dost thou conduct thy business according to thy conscience and treat the servants who serve thee, according to thy conscience? Dost thou buy and sell in the market place according to thy conscience? Dost thou eat and drink and go to bed according to thy conscience? Dost thou love thy wife according to thy conscience or according to thy pleasure?

I demand of thee an answer, O thou man who dost not believe there is any living God; I demand of thee an answer and thou shalt make an answer even to thy own self and I, thy Father shalt know what thy answer is, even unto the end of the world. For I am everywhere, as I have said to thee before. I am in thee and thou art in me. For I am thy Father who lovest thee. Remember always these words,—I am thy Father who lovest thee, but thou must believe upon me. For I am the Way and the Light and the Life everlasting, but ye must believe. Ye must believe upon me.

CHAPTER VIII

All those who would laugh may laugh! All those who would jeer, may jeer! All those who would doubt may freely and plentifully and most gorgeously and with the sharp air of unripe youth may continue to doubt even so long as it pleaseth them. Doubters alone suffer from their own unripe knowledge. And no wise man would be so unwise as to interfere with their folly. Oil and water do not mix. So wisdom and folly do not mingle. Yet I say unto you the Truth shall still prevail. For Truth is straight as sunlight, and Truth is clear as daylight, and Truth is beautiful as moonlight. Therefore, the Truth must and will prevail.

Ye who love the Truth must not and shall not fear. I forbid ye to contend under the delusion that it is thy duty to spread it. I forbid thee to do anything in hope of instructing thy fellows in it except one thing and one thing only,—to merely state it. For God alone can open the hearts and minds and souls of men. Therefore shall ye who believe on and try to live by the Truth, ye shall merely state what the Truth is, and thou shalt leave the rest to God.

CHAPTER IX

Because ye have believed not in the Spirit but only in the names of things, and moreover because ye have cried, Lord! Lord! when there was hypocrisy in thy heart and worldly cunning in thy soul and mere shrewdness in thy mind and because ye have allowed hypocrits to stand beside thee in my temples, and to sing hymns in my name and to my so-called glory without rebuke, thus giving comfort by thy silence to hypocrisy and to deceit, when the honest curses of blasphemous sinners would have been sweeter music in mine ears, therefore I say unto you my people, my children and all ye who believe in the Lord, I send you herewith another Message and it shall come unto thee and be revealed unto thee and be called by thee,—The Message from the Unknown.

Because, I say, of your worshipping of mere names,—even the name of your Lord Jesus Christ and not the Spirit and the Life that lies behind the name, I will confound you and confuse and mystify you by giving you not even a name to conjure with or to believe in or to call upon in thy need. Thou shalt henceforth call alone upon me the Lord thy God, and I will lead thee and save thee and comfort thee. Thou shalt have no other friend or saviour, but only me the Lord, thy God. Ye shall repeat day and night; There is no God but God, and the Power and the Spirit and the Love of God is everywhere, and only by believing on Him and allowing your

hearts to be filled by His love shall ye attain unto any real life either here or hereafter.

For I say unto you that the worship of the names of things and not of the spirit of things is idolatry, and ye have become idolaters and the Truth is not in you. Nor can the Truth come unto you until you cease from Pride and become even as little children. By pride I mean religious pride and professional pride and the pride of the good man in his goodness and of the scholar in his scholarship; of the orator in his orations, and of the philanthropist in his philanthropy, and of the minister in his holy calling. For I say unto you that unless ye cleanse your hearts from pride, ye shall not see nor hear nor be able to do the bidding of the Lord thy God who is with thee, who was with thee and who shalt be with thee unto the end. Amen!

But bear thou well in mind these words. Thou shalt do deeds, not speak words, for deeds alone count. I never have and never will listen to the hypocrit who cries, Lord! Lord! But I demand of each man of you,—What have ye done and what do ye now? Except through good deeds there is no salvation for any mortal man. And if any of the words of Christ as put down by men and called the New Testament seem to contradict what I say here, I say unto you, those words are not the words of Jesus but interpolations put in by designing men who thought to aid the Truth by false teachings even as they think to spread the Spirit of Christ by the mockery of erecting costly temples to Him who died upon the cross and who in life wandered poor and lonely by the Sea of Gallilee and who often had not the where to lay His head. Woe unto

men, I say, who tamper with the words or who suppress or who add to the words of the Lord thy God. For they shall suffer eternal damnation. Ye must believe, and in order to know what to believe, ye must take the time and the trouble to understand. For only by a clear understanding shall the Word of the Lord be made plain unto you.

I sent Jesus unto you, and first you crucified Him in the flesh upon the cross, and since then you have crucified Him a thousand times in the spirit although ye knew it not. And I say unto you that the crucifixion of the spirit was harder to bear than the crucifixion upon the cross, and because ye men of the world and ministers of churches and the followers of Christ could not see, that ye have crucified Christ, I say, not only in the flesh and upon the cross, but that ye have never ceased to crucify His Spirit, I, the Lord thy God, take back unto myself my Son, the Redeemer of the World, and I forbid ye even to call upon His name, yea! even upon His name. But ye must call upon me alone, the Lord thy God, until such times as ye shall see and shall understand—clearly understand what the words, crucified in mind, mean. When ye understand and realize I will send Jesus to you again.

And in order that ye may know what to believe, for ye are now ready to believe, I say unto you: Ye shall believe upon thyself and upon thy fellowmen, for they also are the sons of God.

CHAPTER X

I, the Unknown, speak with authority. Not of Law books nor of Medical books or of Scientific books or of Religious books, nay! not even with and by the authority of the Bible which is the greatest of all books, but I speak by the authority of the Living God, who sends this Message to you. My words are His words; my thoughts are His thoughts; my expressions are His expressions.

For this Message is from God. Ye may deride it, ye may scorn it, ye may laugh at it, ye may at first and ye will at first disbelieve it, but in the end you will receive it. For ye shall in good time come to know and to understand this Message, and understanding ye shall at last receive it.

Ye may and ye will at first marvel and wonder and laugh and ridicule and turn it round and round in thy mind and peek at it cautiously with thy soul and shut it out from thy timid but fearing and unbelieving hearts, but ye shall finally receive it and ye shall understand it. I tell thee! I warn thee!

For thy immortal soul needs it and thou knowest in thy soul how great that need is. Every man everywhere has need of this Message. I do not ask or demand of you any solemn vows or bowing of heads or meek silence when ye shall hear this Message read. If this Message cannot silence thee and bring quiet into the very depths of thy souls, ye may revel until it can.

If this Message, plainly and quietly read, cannot bow your heads in prayer and in gratitude, let your heads remain erect in all their pride and amidst all their doubts. If this Message cannot still your laughter and silence your scorn and quench your doubts, let your laughter and your scorn and your doubts continue, for ye alone will suffer therefrom. But in the end ye will and ye shall receive this Message.

CHAPTER XI

Not in the churches will this Message be first received. Indeed most of them will be the last to receive it, because although they know it not they have become the citadels of entrenched and established hypocrisy and greed and pride and theological vanity. Not in high places or in learned places or in scholarly places will this Message be first received. For was Christ's first Message to the world received in such places and by such people?

Rather was it not as ye may read in the New Testament that Jesus came first unto the poor fishermen beside the Sea of Gallilee? And He came to them because the powerful and rich and learned would have none of Him. Who was He, forsooth, to teach them! Who was this son of a carpenter that he should dare to dispute with the Rabbis who were learned in Mosaic Law and the Law of the Prophets? Out with Him! Was not such the attitude of everybody in the world who was somebody, toward Jesus, Joseph and Mary's son, who was nobody. For was He not born in a manger, and society people do not like mangers except for their cattle and horses. Moreover, Jesus was poor, and well-to-do people do not like poverty. Jesus was also no scholar, and therefore the schools had no welcome for Him. And thus it was that Jesus wandered among the poor and lowly people along an obscure sea. It was the only place where He could wander and be received.

Would Jesus fare any better today, think ye, in our busy and so-called liberal and modern world, where everybody wants to be somebody? And remember, Christ was nobody. When Greed and Pride and lust of Power can find no use for a man, they say, out with him! What use would our modern world have today, I ask ye, O my Christian Brother and Sister, I bid ye ask and answer the question;—What use or welcome would our world have for Jesus today? I beseech ye to pause and think before ye try to make answer even to your own soul. But when ye have thought, I command ye to make answer truthfully and frankly to the very last letter and then add, Marvellous are the ways of the Lord.

CHAPTER XII

I say unto you, furthermore, to remember most of all that God is a loving God. But before ye can love Him, ye must learn to understand the meaning of the word Justice. For without Justice no real love can live and abide in the world. For that is the Law. As to taking the name of the Lord in vain, ye may do as ye please in thy speaking, only see that thy doing is right and honest, and thou wilt find favor in the sight of the living God. For God is a loving God. He hath no time for wrath except against hypocrits and liars and sneaks and thieves. You may curse God, but if ye do the will of God ye shall be forgiven.

For I do say again to you, it is not words but deeds that count. Therefore I care not what ye may say or how ye may say it, provided thou doest the will of the Father. For it is good deeds and not good words that find favor in the sight of the Lord. But for the honest sinner, that is to say for the sinner who thinks he is honest and hopes he is honest and therefore will some day be honest, when he shall understand and perceive the Law, for such a man or woman God has respect and will have tenderest mercy and infinite patience.

Now as to following the Law of God, ye may do as ye please. There shall be no judgment and no penalty save the judgment thou renderest and the penalty thou putttest upon thy own soul. For I say unto you the Conscience of any man

is more just and more exact and more severe than ever was the judgment of God or of his fellowmen. Therefore I say unto men to beware at their soul's peril of disobeying their consciences. For the conscience of each man shall hereafter be the only Bible of any race in any land under any sky. Not even this Message shall be a substitute for a man's own conscience. For if anything in this Message at any time or in any place or under any circumstance seems to violate or to go against thy conscience, then I say unto you that ye shall reject the words of this Message which thou hast not as yet understood, and thou shalt follow thy conscience, which thou shalt always be able to understand if thou only wilt. Furthermore, I say unto you that your conscience is and from God. And when ye seek to disobey thy conscience thou art then disobeying the voice of the Living God, who is everywhere.

CHAPTER XIII

And I bid ye remember always and to never forget in the darkest day or in the gloomiest night that thy God is a loving God. I say further that regarding the writings which ye read in the olden Gospels in the Old Testament and in the New Testament about the wrath and the judgment of God, that such words are not and never were the words of God the Father who created the world and who loveth every single living thing thereon or of Christ, the Son.

The writings which tell of God's wrath and of his judgments were false words which were interpolated by scribes and priests and so-called ministers of God for their own pride in hopes thereby the easier to increase their authority and thus to control and to instruct the people. The priests and scribes had in the olden times as they have today, many good intentions but unwise actions. And it is a wise action alone that does now and did in the olden time and shall in the days to come find favor in the sight of God. For without wise action, the liberties and virtues and the abilities of mankind shall be taken away from them, and they shall stand naked beneath the heavens.

For it is not enough to cry Lord! Lord! but thou must do the will of the Lord and thou must do it now. Thou must not hesitate nor argue nor debate. Thou must do it now. For it is only thy deeds that can save thee, all the writings in all

the books of the world notwithstanding. And therefore since deeds alone can save thy body and thy soul and thy heart from destruction, therefore I hereupon say unto thee what things thou shalt do and how thou shalt do them if thou would be happy or prosperous or beautiful or successful in any way whatsoever in this life. Thou must be active. Thou must work with thy muscles and thou must work with thy mind. In other words, thou must use all of the faculties and abilities which I have given thee. To use part of thy ability will not suffice. Virtue is the balance and perfect adjustment of all thy faculties, mental and physical and spiritual. Vice is the ill or disproportionate adjustment of the faculties given to thee by God. Soon or later all ill adjustments in every man and every race of men shall be made manifest and shall work to their detriment by limiting their capacity for happiness. Vice is simply the self-limitation by a man or of a woman of their power to live and to enjoy life. Virtue means that the man or woman who is virtuous has obeyed the Law which is to use wisely and with moderation all the faculties which have been bestowed upon them. And to use wisely all the faculties given to thee is for each man and for each woman the real question and problem of life. Thus it is not possible for a man or a woman or a race to say, I will work now as it pleaseth me. I have plenty. When they think thus and speak thus they are wrong. Men and women must work if they would be virtuous and hence happy. A lazy woman shall be the parent of vicious children. A pampered woman and a woman over-petted and allowed to coddle her fat body shall be the progenitor of vicious offspring. And mothers who are themselves virtuous must

see that their growing girls and boys are active, especially during the formative period of their lives, or they shall have cause to regret their lack of wise oversight at the right time. And the best way for parents to avoid worry over the waywardness of growing girls and boys is for themselves to obey the Law. For the Law of Life is labor. Not physical labor alone nor mental labor alone nor spiritual labor alone, but mental and physical and spiritual labor taken all together. Ye cannot omit any one of these. For a man or a woman may be active and laborious with both mind and body, yet that shall not be enough. If their heart is not open and active and laboring to aid some fellow human being, then shall they become unbalanced as human beings and the vice of selfishness shall enter into their blood. And the entrance into a man's or woman's soul of one vice is the entering wedge in time for other vices. That is why in apparently respectable families there will suddenly and to the astonishment of all beholders appear a black sheep. The reason is that vice was there before in an apparently innocent and unsuspected form—unsuspected by the world at large. But people who are vicious know it well but hope foolishly to conceal it. And sometimes they do conceal it for a time, only to have it break out in plainer and more unconcealable form when they least look for it. Secret vice is the deadliest and most dangerous form of vice, because it is often only half suspected by its very possessor. But vice that is open can be fought. A scarlet woman on the street is less dangerous to society than an overfed and lazy woman, who practices and follows the practice of vice under cover of the marriage law, when almost daily she violates the Law of God.

She thinks to escape punishment, but she shall not escape. She shall see her own sins go into and mar the lives of her own children. And she shall come to see and fear the eyes of her own children lest they turn and say: Thou didst this to me.

Therefore I say unto thee again: The Law of Life is labor. Thou must labor with thy body; thou must labor with thy mind; thou must labor with thy heart. Thou must do useful toil every day; thou must do right thinking every day; thou must do kind deeds every day; or if thou canst not do them all every day, thou must do them as often as thou canst. But the most wholesome life for both man and woman is the life that allows them to use muscle and mind and heart every day. And no matter how far away ye may drift or be forced away from healthy and wholesome and normal life, ye must remember what normal life is in order that thou mayst go back to it at the earliest possible moment. These then are the things, O my People and my children, which ye must do if ye would fulfill the Law, and by fulfilling the law seek the goal which thy soul has set before it and the human joy which thy soul needeth and thy heart requires. For there is no distinction made nor was there ever any distinction made by me the Lord, between human and divine things. All good and wholesome things everywhere are divine. Joy is divine and good music is divine and dancing is divine and mirth is divine and thought is divine and feeling is divine and love is divine, loving being the essence and moving spirit of all these other things. And when any or all of these things are clear and pure and when they follow their own natures and not the nature of some corruption which has crept into them or is hanging like a poison vine

around them they are divine. Therefore when I speak of things, I speak only of real things and I say unto you that all things that are real are true and all true things are divine.

Ye must not misuse words nor misunderstand ideas nor mix one idea with another. But ye must think clearly and speak plainly and then ye will be able to act rightly and promptly and according to the Law. For in order to follow the Law, thy heart and mind and soul must clearly perceive what the Law is. And the reason why men so often fail to follow the Law is not because they were born evil as has been written and falsely written in holy books by priests who doctored the Holy Books for selfish purposes, but because they do not see clearly. And the reason why they do not see clearly is that they have not done their share of the work of life which is to take my gifts of Body and Mind and Heart and Soul and learn to make them work in harmony with one another to one end. For the test of a man or a woman is that they should be able to work together toward a single goal and for a single purpose. But before anyone can work in harmony with his brother or with his sister, he must first learn to work in harmony with himself, that is with the several separate elements that go to make up his own nature.

Therefore, I say unto you: If ye would learn how to be at peace with the world and with thy fellowman, thou shalt first learn how to be at peace with thy own soul.

CHAPTER XIV

Here therefore beginneth the statement of what deeds my People shall do before they shall dare to call upon my name or sing hymns in my praise or worship me with lip service or song service. For I say unto you yet again that the only true and proper praise or word of gratitude to thy Heavenly Father from his children are kind deeds and righteous deeds. And if thou canst not do the deed required with thy right arm because it is weak, or with the muscles of thy legs because they are palsied I say unto you:—Be not discouraged nor envy thy healthier brother or sister or neighbor, for a deep and silent and brief prayer of good-will for the success of some fellow man is also a deed. And the spoken word of cheerfulness to a little child or to an old man or to a tired Hercules, this is also a deed. Furthermore, a bright and honest and sunny smile is a deed. A generous and encouraging look is a deed. The hearty sound of applause to the deserving actor is a deed. And all things that are clean and clear and vigorous and strong and kind and generous and merciful, all these are also deeds.

Therefore no man and no woman and no child shall be incapable of the worthy deeds that alone constitute the right kind of and proper testimonials of gratitude to the Living God,—thy Father Who art in Heaven. Each man shall do deeds according to his strength and his ability. Therefore the strong and the able men of the world must do strong deeds and fear

not. The strong must sweep away old wrongs and unjust laws and selfish social customs. And first the strong man must stop thinking wrongly and unjustly and unfairly concerning his weaker fellowman. And the strong and virtuous woman must cease to think wrongly and unfairly about her weaker sister. For the strong man is often a strong brute and not a real man at all; and very often it was the merest chance that saved the so-called virtuous woman from being in the gutter beside her sister. Therefore I say that the strong must strive to bring about the reign of justice upon the earth. Selfish greed must cease. Men must be reverend, and no man can be reverend except he be generous. Generosity is the first and foremost testimony of the soul of man that he is grateful to his God. Courage is the possession of every grateful soul.

Fear is the mental and moral brand that is burning into the shrivelled souls of men who know they are unjust. The just man shall fear nothing.

In order to render justice, ye must begin by making thy laws just and thy social customs just and thy moral customs just. For the mark of the Christian is that he follows in the footsteps of Christ by doing kind and just deeds. But before a man is generous let him first learn to be just. For when Justice is done upon earth generosity will not be needed. Now the only way for men to show their belief in God is to do God's will. So I say unto you again: Ye must believe. Before ye can act ye must believe in action. Before thou canst create thou must believe in creation. For they who have not faith are barren, whether man or woman, artist or poet, or carpenter or stonemason. For Faith is everything. And the greatest of

faiths is the faith that a right deed is its own reward. For the doing of a good deed is in itself reward enough for anyone, and whoso sees not and believes not this cannot see or believe anything.

Therefore waste not time on unbelievers. Let them go in peace upon their ways, but whenever they desert their unbelief and wish to learn then thou shalt teach them the Law. For the Law of Life is faith. Without faith, the world starves and withers and is of no use. But faith shall cover the deserts with roses, and faith shall make the waters arise out of the depths of the earth and soon or later to every man and woman faith shall bring the high glory of love,—of a love that shall make the eyes shine and the feet dance and the soul sing. Therefore I say unto thee yet again: It is by faith alone that all things live and move and have their being.

Therefore faith itself is a kind of deed that precedes all other doing. Ye must study in order to believe, and must put thy heart in an attitude of reverence toward thy kindly fellow-man, and toward the beautiful earth and toward the gracious sky and thou must teach thyself the daily habit of silent contemplation if only but for five minutes each day. Now once having faith all things follow, and there is no end and no limit to thy accomplishment. Yea! the very dreams of thy inmost heart and soul and mind shall come true. Only ye must believe.

CHAPTER XV

Having belief, therefore, I say unto you, my People, ye must abolish usury. And the words of the Old Testament herein are most true and wise,—all interest on money is usury and usury is accursed of God. Therefore in this one great example of my neglected teachings, ye may discover how far ye have wandered from the right path and how far ye have strayed from the law of Love which is my law. For do not the very churches loan out money at interest, and thy church deacons and thy ordained ministers and all of the principal men of thy congregations? And in loaning out money at interest and thus breaking the law as laid down in my first gospels to you, do they not therefore become hypocrits and Pharisees, and is the number not a myriad and is not the custom universal?

Yet because it is universal, it is not the less an abomination to me and an offence in my sight. Therefore I say unto you: No just man shall take interest from his fellows. Whoever makes a loan shall receive his money back and the borrower shall pay the necessary expense of transmitting or transporting the money to his friend. But whoever desireth to be a just man in the sight of God and of his fellowmen shall, when he loans money receive back only what he loaned. For I say unto you one-half of all the wrongs and inequalities and discordances and injustices of Life today have their seed and their origin in the loaning of money out at interest. For the

drawing of interest as practiced today is putting the chain of slavery around the neck of the poor and the unfortunate. And the chain once being around the neck of a human being becomes a dire temptation unto the rogue and the scoundrel to perpetrate injustice under the pretext of the law.

But I say unto you such a law if it be human comes from the Devil and shall be a curse and a snare unto all who use it. Therefore I say unto you: Abolish usury. It is from such evil customs as the charging of interest for the use of money that mercy has become a mockery; and philanthropy has become a mockery; and charity has become a mockery, for have ye not permitted hypocrits and liars and thieves to hide themselves under the cloak of these fair names in order to maintain their power and to avoid the just wrath of an angry God and the well deserved punishment of an outraged and maltreated people.

Therefore I say unto you that having allowed these beautiful things and noble things and gracious things to become the tools and accomplices of robbers and of thieves, I forbid you to name the name of any of these things except thou do it in silence only and with a contrite heart. And the only name which I shall henceforth allow thee to speak aloud in church and school; in the market place and by the road is the word Justice. And thou shalt know and learn to honor the meaning of this word and thou shalt make deeds of justice the end and aim of thy life during the period of thy probation. And when thou hast learned to practice Justice then will the fair and gracious and noble things of life come of their own accord.

For wheresoever there is mental sunshine there is spiritual life. And Justice alone can bring to thee the light thou needest.

I say unto you that a just man does right before he is asked to do it. If a man wait until the request is made that he be just and honest, the Devil is already in him and it is only a question of time when he shall slide down into iniquity. For the man who desires to be honest demands honesty of himself and insists that the demand be met. The man who wishes to render justice does not wait for a magistrate or judge. His own conscience declares what is the Law and he fulfills the verdict. Men who wait to ask the opinion of any other law except the moral law as to what the law is, are not honest men, but they are robbers waiting their opportunity. For many men are good because it takes too much energy to be bad. A considerable part of the so-called goodness of the world comes from laziness and cowardice. Many a so-called good man would be bad if he dared. But he does not dare. He is afraid. And moreover he lacks decision and promptness. Much poverty and ill-fortune from which apparently good and God-fearing men suffer comes from a sloppy and careless mode of action and consequently of thinking. Many people are too lazy to think. But without thought there can be no justice and no right action. The most illiterate people will slobber all over when it comes to the use of words. They are either stupid and dull and say nothing, or they lose themselves in a mist of words. Careless words are the undoing of the mind. Thought like action goes straight to its mark, but a lengthy discourse or a palaver of words is an abomination. The man who thinks clearly and vigorously will speak briefly and to the point, but

the liar and the falsifier and the trickster, the vain man, the weak man, the ambitious man, the schemer, the cunning man, the designing man, the pompous and vain-glorious man, the shrewd and worldly man and the self-deceiver, all these love to wallow in sonorous and high-sounding words.

CHAPTER XVI

But I, thy God, do not waste words. Few and simple are the words that express Truth. Therefore I say unto you, Beware of Words! For words have become a deceitful and deceptive abomination. Words are used nowadays not to express but to conceal thought. The law books are groaning underneath the weight of words. The medical books are cunningly decorated and foolishly festooned with phrases meant to overawe the ignorant. The orators juggle with words and the politician still relies upon words to aid him in keeping the people under control.

Therefore I say unto you—Beware of words. They are a snare and a delusion unless used reverently and with discretion, each word being in its place and a clear reason running through them all and connecting them with some high and noble purpose. For behind all words lies the purpose for which and the spirit in which they were written. And the purpose is the real reason of all expression and the spirit determines whether the purpose is to be rightly attained. But many are the purposes and few the fulfillments.

Darwin, the great scientist and naturalist, who in his career upon the earth did more than many regiments of idle and insincere ecclesiastics to advance the domain of knowledge, and therefore of light among men, has well written thus: "Of all the difficult tasks which man faces in his upward march the

most difficult is to increase by ever so little his ability to express thought in written language."

Language is and should be the reflection of a man's soul. When a man's soul contains flaws and cracks and pompous insincerities, so will his written or spoken speech contain flaws and cracks and pompous insincerities. For a man must utter himself, and he will do so after his nature and not otherwise. Therefore I say unto you, be careful of thy words, for thy words art thyself. What thou art thy words will be, unless both of ye be hollow mockeries and mere spider webs floating in the air. Now the mistake that man makes in trying to use language is to set himself to study the combinations and intricate subtleties of which language, and therefore of which thought is capable before he knows the meaning of the component parts to be combined. Thus in order to know the inner meaning and to express the meaning of many words, thou must know the meaning that is the soul of single words. Begin at the beginning if thou wouldst hope to get ahead in the journey before thee. Words are deeds. And too many deeds produce confusion. Man tries to do so many things that he often does nothing well. He writes so many things that the thought he desires to express is lost to sight in the jungle of words that surround the thinking. Great is the power of single words! The motto, for instance, of Harvard College at Cambridge, Massachusetts, in the United States of America, is one word, Veritas—Truth. And the use of that one word is one of the secrets of the ability of that great school to influence the lives of its students. One word, Truth! What more is needed to place before the eyes and hearts of young men facing life?

There is no word more gracious, no word more beautiful, no word stronger, no word more simple, no word more powerful than the word Truth. Let such words sink into thy soul. Study them. Act them. Live them. More words than what are needed for life shall be an encumbrance. Therefore I say unto you: Burden not thy heart or thy soul or thy mind with words. A few right words like a few right principles are sufficient for the life of man; more is merely waste lumber that blocks the way.

CHAPTER XVII

For I say unto you that no man can travel upward whose baggage is so heavy that it keeps dragging him downward. And the heaviest baggage which mortal men have ever thought it necessary to encumber themselves with are the false notions and silly ideas that should have been left with their baby clothes beside the cradle of the race. I say unto you that not only the body but the soul of man must be free before he can travel up the hill of Life and gain the wisdom that awaiteth him on the mountain top. Therefore I come to free thy souls, and when thy souls are free from false notions and poor childish superstitions, then shalt thou stand erect in God's sunlight and go forth unto thy soul's victory. And I say unto you, knowing well the pain and agony of mind and the wonder and astonishment and dismay of mind which these words will cause you, I say unto you that the writings called the Old Testament are a history of the Jewish race during its growth upward from the darkness of savage wars into the light of knowledge and of love and not sacred books nor henceforth to be considered sacred. The writings entitled the Old Testament are strewn with the wisdom and truth and beauty of the sayings of God, but the wisdom and the beauty and the truth have been marred by bungling and meddling scribes and by worldly and dishonest priests who have thought to improve upon the words of the Lord by the additions of their own folly. I say unto you

furthermore that the greater part of the Old Testament is not sacred but secular writing. It is sacred only in the sense that all men's records and struggles upward out of the darkness are sacred. But the Old Testament shall hereafter be taken for what it is,—the history of the most wonderful, the strongest, the ablest and the most reverend race upon the earth, the Jewish race. They are and they have been God's chosen people. And I say unto you, ye Gentiles, who think ye have supplanted the Jews in the sight of the Lord, that henceforth whenever thou shalt meet a Jew thou art to remember that he had no more to do with the crucifying of Christ than thou hadst. Nay! not so much. For the crucifixion of Christ on the cross was a thing not worth one-tenth of the hub-bub which ye make about it. The only agony endured that day was not endured by Christ upon the Cross but by His followers who believed in and loved Him. The nails that entered his flesh hurt Him not, the blood that flowed from his wounds dismayed Him not. For what is physical suffering to the suffering of the soul? What was the weak body of Jesus compared to the largeness and courage of His soul? And the soul of Jesus did not suffer. For did He not smile and say unto the multitude, Father, forgive them, for they know not what they do. And would Jesus have smiled thus if He suffered? Nay! think not so.

So I say unto you that the death of Jesus is misunderstood, and the meaning thereof is misinterpreted. And I say furthermore unto you: Ye must read aright the meaning of words and the meaning of life before wisdom and the light of wisdom can come unto you. I say yet again unto you that whereas Jesus was crucified once upon the cross with nails through His

hands and feet and suffered the indignities of public scorn and derision which He did not deserve, since then ye have crucified Him a million times by your unbelief and your usuries and your defiling of His temples with your money-making methods and the insulting of His teachings by your hypocritic grabbings and your vain and proud boasting concerning His meekness and His lowliness and His love of the world he came to save. I say unto you that Jesus was not meek in the sense you mean, and that Jesus was not lowly according to your ideas, and that He did not come to earth to do what you imagine.

Jesus came to bring Justice to the world that He might love the world made beautiful thereby. And Jesus came to plead for the poor and the lowly who pass the doors of your churches every Sabbath day and do not enter in because of the pride and vanity that defiles the pews and litters up the aisles,—the fine dresses and gay bonnets and the dapper airs of the ushers and all the falsehoods that must come wherever men speak words they do not mean and daily do deeds which they themselves approve not of. Jesus scourged the money changers from the temples of the Jews. But now are there no money changers in the churches of the Gentiles today? Answer that question if ye dare. Answer that question, I say. Then let thy lying lips be still. Woe! I say unto hypocrisy and to all who practice it.

CHAPTER XVIII

O ye must believe! There is no other way. So again I repeat this old admonition with a new emphasis:—Ye must believe! And I say unto you that belief is no weak tea, gruel and water, milk and water, delicate diet for invalids. Faith is the heroic conviction of strong souls that God does live; that there is something more than what mortal hands can touch and something higher than what puny hands can reach. Faith is the fighting and dead-in-earnest conviction of the soul that real things are worth striving for, battling for and dying for. Faith declares to the Conscience of every man that a man who will not fight until he drops in his tracks for what he thinks is right is no man at all, but only some pretty or fancy or work-basket imitation of the real thing. And no man wants to be an imitation of anything. Therefore I say: Ye must believe! And I say that the test of belief is that ye are willing to fight to maintain thy point of view and thy mite of wisdom. Now I do not believe in war or bloodshed or brutality. The great battles of life are spiritual battles which are won by men acting and living and speaking exactly what they believe and not otherwise.

I say unto you that when the essential and vital principles of life are at stake, all compromise is wrong and a sin. There are times when mere outward courtesy and consideration is a crime and a sin. For to be courteous and considerate toward

a base man or toward a thief or a traitor is to act a lie and to give heart to the bad man to overlook and to have respect for his own badness, which he is very apt and very swift to do. Therefore to be honest ye cannot always be the smooth and polite and gentle spoken neighbor. For thinkest thou that Jesus was very gentle or polite or courteous when he scourged the money-changers from the temples? Where, I say, is the Christian church member of the Gospel who would dare to walk up to a man who has cornered wheat or oats or rye or beef or eggs and say: Sir, you are an oppressor of your fellow-man. You are not even a decent beast, for you do more harm than a thousand wolves who enter a sheepfold and devour the unweaned lambs. You are an enemy to the human race,—a brutal and vicious and dangerous member of the human society which you have degraded and befouled and defiled. Where is the Christian who dares repeat in essence the words of Christ when they are needed? Therefore what shall I say unto you, who pretend to be Christians and who are too polite to advance beyond the pretense? The gentle Jesus was not so gentle nor so meek as thou art taught to believe. Jesus came to establish Justice and Fair-dealing and Right. Scarcely a year has passed since He actually was crucified that He would not have been crucified had He by any chance escaped the first crucifixion. There is no Christian country today where Christ could live a year save in concealment or among rustic folks, except by daily running the risk of death. The world has improved and grown better and kinder in the last nineteen hundred years, but the wolves and hypocrites are still many, and the money changers still talk business in the temples and churches of the Living God.

Therefore I say that the temples and churches must be cleansed of hypocrites and hypocrisy or given up entirely to them. For I say that churches and so-called temples of God are no more holy than other places except they be made and kept holy. For was not Christ born in a manger and in sight of the litter of a barnyard? And darest thou say that thy towering church is holier in its pride than Christ's manger in its lowliness? For I say unto you that God needs not great cathedrals for his worship. God needs merely the clean hearts of reverend men.

Whatever stands in the way of moral and spiritual cleanliness, I say down with it and away with it! And no man's heart and no woman's heart can be clean if it be filled with pride and vanity.

Therefore I say unto you: Be not eager to rear churches to the glory of God. Is God's glory so poor that he needs thee to make it rich? Is God's power so slight that he needs thee to emphasize and to symbolize and to strengthen it? Is God's greatness so small that He needs thee to increase it?

Nay, I say unto you, worry not over giving to God great glory or long prayers or droning psalms or loud hosannas. Take care to give thyself a bit of true meekness and of real reverence. Cleanse thy heart and wash clean thy soul from the stains of theological and religious pride, and thou shalt not need to give glory to God. He will give glory to thee for thy conversion. For to save a religious and pious sinner full of pride who would like to do God's work while he neglects his own,—to save such a man is a pleasant sight to the eyes of the Lord and a hopeful sign to the soul of God. For of all the woeful things that God

has to endure from the waywardness of his erring children the most woeful is to watch them trying to run and to manage His vast universe, when they cannot run or manage their own little houses.

Therefore I say unto ye again, cleanse thy hearts and souls of pride and learn to be modest in order that some day thou mayst attain knowledge. For without modesty, no real knowledge can enter the heart or soul of any man. And a mental lumber-room filled with heaps and piles of raw and unassorted facts is not knowledge any more than a store-room is a fit place in which to sleep. The mind of a man must be put in order and kept in order before either can rightly fulfill the purpose for which it exists.

CHAPTER XIX

I say unto you that your so-called Christianity as preached and practiced by the majority of the so-called Christians today is a mushy and weak Christianity at which the Devil chuckles under his chin and laughs up his sleeve. And as a result of his jollity over the condition of things which he ought to fear but which of late years he doth not take the trouble even to deride, the Devil is no longer thin and hatchet-faced as thou dost picture him in thy paintings and represent him in thy dramatic spectacles, but the Devil has become a fat and unctious and rosy-faced Devil, with a double chin, thick neck and most ponderous belly. Laughter can make even Devils fat, and the Devil says that he could not get thin again if he wanted to, there are so many comic and clownish sides to the thing which has filled all the churches of the land and which calls itself Christianity. Even Christians, says the Devil, have to go out of doors to air their creeds and many a Christian has to own up to himself that he was a much better fellow, more honest and more efficient in every spiritual way before he joined the church. For the hypocrisy which he is obliged to countenance every Sunday and continue to countenance by his silence all through the week is killing his soul by inches. Now the religion which kills instead of saves the souls of men is no religion at all.

That is why strong and virile and clean-headed and stout-

hearted men by the million will no longer enter a church even on Sunday, for they refuse to allow their souls to be utterly destroyed even in the name of and under the pretense of Religion. They permit their wives and children to go but they stay at home themselves. The reason is that men say unto their souls: It is bad enough to countenance and practice hypocrisy and injustice for six days in the week, but we draw the line at the seventh day. We know that Hell will be hot for us and the tortures thereof grievous but we do not want to make it hotter nor the tortures worse by defiling even our religion with the hypocrisy of the world. We have a little decency and conscience and sense of right and wrong left, and that is more than many so-called ministers of the gospel can say,—God help them! So say strong men and virile men who are sinners but would be saved if they only knew the way of salvation. For all men long for righteousness until they have been deceived and tricked and disgusted by the falsehoods and untruths that pass current under the name of Religion. And there are many such falsehoods. The greatest of which, as I have told you, relates even to the birth and coming of Christ the Redeemer, even Him and the beauty of His life have men defiled by their lies which still pass current under the name of holy religion. But I say unto you, I, the living God, who send and write down this Message by the hand of a mortal man in the darkness of the night and in the quiet of the early morn, arousing him out of a restful sleep to do it, that ye shall cease to defile my religion and my world with lies and thou shalt cease to defile the coming of Jesus with wrong stories and with lying fictions that the soul of every true man and woman knows are false.

Ye shall cease, I say, to lie. And when thou hast ceased to lie and to tolerate liars, then shalt the wonders of my world and the meaning of my miracles which are done under and in fulfillment of law be known unto you as they are. Thou shalt know at length when the last lie and the last falsehood has been crushed under foot and shall realize and shall understand the meaning of the divine word Love and thou shalt comprehend the meaning of my ancient creed, Love is the Law! Love is the Law! There is no other law, there has been no other law, there shall be no other law. And thou must study and work and ponder and meditate until thou shalt see and feel in thy soul and heart and mind these words, Love is the law.

CHAPTER XX.

Now one of the most vicious things about so-called Christianity as well as many other religions like Mohammedanism, for instance, is their solemnity. While birds sing in the trees and children laugh in the fields and the brooks go dancing and smiling over the pebbles beneath the waving and swaying rhythms of the dancing leaves, healthy men and women will shut themselves up in dark and gloomy churches and kneel in pious adoration, thinking thus to worship God. But I say unto thee, thou art wrong. Pious solemnity and grave and orderly gravity of countenance and lowly bowings and kneelings and intonings, nay! even the reverent ejaculations of praise to the Lord from whom all blessings flow, all of these may be simulated and imitated by the hypocrit. But joy and leaping Laughter and the ring of real Merriment and the dancing of merry feet and the bright flashings from innocent eyes cannot be imitated; and if an imitation is attempted the attempt is so ludicrous and so bungling that the word counterfeit! counterfeit is written all over the liar's face and in every movement of the hypocrit's body. Therefore I say unto you: God loves most of all merriment and joy and innocent mirth and seemly and modest dancing, and where these things abound ye shall find reverend hearts and worshipping souls and clean minds. For the sunlight and the open sky and the fresh breezes and the singing birds and the innocent human

joy that is like unto these things shame the hypocrit and he would fain leave the assembly and go away on the plea that he is horrified at such levity or he is pained to observe such frivolity. Therefore he will depart and ye may breathe pure air once more. For there can be no goodness without liberty, even as there can be no sunlight without light. Freedom is the parent of virtue. And there can be no such thing as a wholesale giving of liberty to any man or to any race. Each man and each generation of men must fight not only to maintain but to increase their meed of Freedom. They shall either add to or subtract from their inheritance. What came from the fathers cannot remain intact with their sons. The sons must in turn increase or decrease the amount of liberty bequeathed to them. Now the American people in their War of the Revolution had barely won their liberty when they began to lose it. For they misconceived the nature of liberty. For Liberty cannot be given. It must be won. The condition for freedom may be inherited. All the catch-words and insignia,—the flags and the banners and the festal days like the Fourth of July may come down as an inheritance, but the soul and the spirit of liberty must be fought for physically and morally and spiritually before it can be appreciated and thus become a real possession. Now I say unto you that all your latter day love of clubs and associations and conventions is a great menace to the cause of Freedom. I warn you in time. For the love of Liberty is God's gift to the soul of each individual man. He cannot delegate it or give it over or give his proxy of it to any committee of safety or Director's meeting. He may act in concert with his fellows and throw the influence of his vote and his personality

toward a common purpose and for a specified end but he must be there to see that the end for which he votes and works must be kept steadily in view and that the purpose be attained. For men cannot elect committees or presidents or chairmen and then lean back and say,—I have nothing more to do, I have done my duty to the State! See what a fine president I helped to elect! O foolish fellow! Thy work is just beginning when thou thinkest it is at an end. Mark me! Thou must see that the man elected does what you elected him to do. Every move of his political life and every action is thy move and thy action and if he does not well thou dost not well. It is thy business to see that he does well and to insist on the doing. For it has well been written: Eternal Vigilance is the price of Liberty! And I say unto you: There is no short cut to great ends!

CHAPTER XXI

To the Negro race I say: Thou must live on the soil. Thou must live on the soil and become the most expert farmers and agriculturists which the world has ever seen. Then when thou hast done what thou canst do and hast done it well, the Lord will come unto thee and lead thee upward unto higher things. But ye shall first learn the lesson which all great nations have learned, before thou in turn become a great nation and a mighty people. For I say unto you that ye shall have thy day, even though that day is not yet at hand. First thou must learn from the soil patience. Thou must learn from the soil endurance and the benefits of steady toil. For nature is not wasteful or erratic. She abides. Thou shalt learn from the soil thoughtfulness and thrift and perseverance and strength. In brief, thou shalt learn what all great races have had to learn—the bitter and dull lessons that make men great. And the greatest and most bitter of all great lessons which Nature has to teach is patience; to work! to wait! to bide thy time. And always to wait some more, cheerfully, steadily, uncomplainingly, relying on thy God to comfort thee and to sustain thee. And so I say unto you, in time a black skin shall become as fair in the sight of God and of all men as the fairest lily; a black skin shall be like a badge of honor when ye have made it honorable; a black skin shall be the mark of strength when ye have made it strong; a black skin shall be the sign of loyalty

when ye have made it loyal; a black skin shall be the symbol of nobility and virtue when you have made it noble and virtuous. And thou shalt do all of these things in good time. But thou must work and toil and thou must cultivate and live on the soil if thou wouldst uplift thy race. As it has been written, the first shall be last and the last shall be first. But thou must be patient and thou must work with thy heart set on the high goal of race nobility which thou mayst not live to see but which will come. In order to cultivate the soil I say unto you, buy land. An acre, two acres, ten acres, twenty acres or fifty acres as thou canst use it. But burden not thyself down with much land. Buy only what thou canst use, and do not if possible run into debt. Better two acres paid for than two hundred acres mortgaged. For thou shalt keep and thy children after thee shall keep the two acres and call it home. But the two hundred mortgaged acres may be all lost if thou art not careful. Therefore, I say, buy land. Do not speculate in it. Buy it for use. Answer every insult from every white man who may insult thee,—in one way and silently:—buy land. Answer every sneer at thy color in one way:—buy land. Reply to every joke about the dullness or backwardness of the Negro race in one way:—buy land. Resent every insult and wrong to thy wives and thy daughters in the same fashion:—buy land. Keep day and night in thy mind two words:—buy land. And when thou and thy fellows have done this and learned to use the land which thou hast bought, half of all thy problems will be solved. Having leaders that do not flatter thee, follow them. For God has already sent to thee a great apostle and leader. And although he himself was born in slavery, he shall show

thee the path to freedom. For I say unto you, He was sent to thee by God, the living God, Who art thy Father in Heaven.

Remember! Love the soil, till the soil, live on the soil and thy day of glory and splendor and power shall come. Only be patient! For patience is greatness. Without patience no man or race can be great. And be sure of this: that as certainly as the day follows the blackness of night, so surely as the sunshine shall dissipate in good time the darkest storm clouds, so surely shall thy day of deliverance and of glory and of power come and abide with thee. Only be patient and work. Patience and work shall level mountains and fill up seas and scatter flower gardens over the vilest and deadliest swamps. Patience shall bring thee unto thy own. I give thee hope and in due season the hope shall find fulfillment. Only be patient! For patience is the father and the mother of all virtues, of all greatness and of all achievement. Without patience nothing true or good or noble or fine or high can be accomplished. Therefore I say unto you, be patient!

CHAPTER XXII

Furthermore I say unto you that harmony is the strength of human as well as of divine life. Therefore true life must be musical and rhythmical and harmonious. All healthy and joyous and wholesome things sing both at their play and at their work. The waters of the mountain brooks go dancing and singing on their way to the sea. But the stagnant waters of a swamp or a bayou do nothing but breed malaria. They are not wholesome. The souls of some men are like the waters of a swamp, they sing not and move not but in their dullness they breed the foul and poisonous vapors of envy and jealousy and strife and contention and hate, which they circulate among their fellows, spreading contagion everywhere.

The winds of heaven go leaping and laughing over land and sea, bringing rain for harvests and coolness to fevered brows and power to the white sails of a thousand waiting ships. And the girl in love likewise laughs and sings and dances for sheer joy, wishing she could hug in her arms the whole universe, so glad is she that she lives and that everything in all the world loves everything else. Such it is to be in harmony with Life. And I say unto you that disease and all the ills that flesh is heir to comes from mental and spiritual discord. I say that to stab a man with a sneer is worse than to stab him with a dagger. You may draw the dagger out, but the sneer like a pronged barb stays festering in the wound. I say also that to

put doubt into the mind of a man or to gently and mildly drop words of suspicion into his ears is worse than to give poison unto him. For you may give a man a proper emetic or antidote and get rid of the poison. But the doubt or the suspicion will remain to corrupt and weaken his mind and vitiate his blood. Ye kill the soul when ye poison the mind. Furthermore I say unto you that the man in doubt and therefore out of harmony with himself and the world is a tired man. For nothing so saps the life blood of every human being as discord. Cursed be all who introduce discord into the world! But I say unto you that the man in harmony with himself and with his soul and with the world sings and skips and leaps and dances along the barren ways of Life. For to the soul in harmony with itself and with the world all things are beautiful and noble and true and radiant with the joy and splendor of living.

Thou sayest: God has made this a wonderful and a beautiful world! Then why not live in that world? Are not the starlit heavens a finer ceiling over thy head than any fresco painters ever painted? Then if ye love beauty, go and live where beauty is. Cease to use idle words and to palaver with pretty phrases. Who is not strong to endure and to toil and to suffer for the sake of his love is no lover. Therefore do not pretend to be a lover if thou art not. For a lover like a soldier must be a strong man and not a weakling. For true love is the most heroic and stout hearted and high minded thing in all the world. Therefore beware how ye mix up with other and lesser things the word,—Love. Defile not nor misuse the word, I pray thee. But I say unto you that harmony and beauty and grace of character can never come from lies and compromise

and hypocrisy. Ye must first have Truth and Justice before ye can have Love. Before ye can have rest ye must earn it. Before thy soul shall have victory, thou must win it. I care not what olden books or Bibles say, I bring ye the Law. Ye are to live not in the Yesterday but in the fullness of Today and in the splendor of Tomorrow. Therefore ye shall leave the dead past bury its dead. But ye shall face the coming light of a new day. For I bring ye The Gospel of Hope which shall speak to the soul of every man wheresoever he may be. And when any man anywhere has read this word he is permitted to doubt and disbelief and to laugh and to scorn or otherwise waste his precious time. But in the end he shall receive. For men obey the law of necessity. And no man shall escape the influence of this Message any more than he can escape from his own soul. This Message is the voice of his own soul and every man is interested in himself. Therefore I defy you to reject these, My words. Ye cannot escape receiving them any more than thy lungs can escape breathing the air which they must have. Ye may turn this Message upside down and inside out. Ye may scorn, deride, laugh at it or disdain it. But in the end ye shall receive it, because ye must. That is why ye shall. All men do what they must. I do not beseech thee or berate thee or threaten thee with eternal damnation if ye do not believe. I simply say: Do as ye please. But it is thyself and not anybody else's self that shall suffer the consequences. A man may stay in the dark if he wishes, but when he needs the light, he will come into it. For that is the Law and the Law will be fulfilled. I speak to men, not to children; and I speak the truth and men will receive it. I do not flatter; I do not cajole; I do

not say thou must believe. Rather I say, do as thou please, but also please do not forget the consequences. Like a minister at a revival I do not say: Brother come ye unto Jesus and be saved! I say Brother, ye are a man. You act as a man and think as a man. Therefore you are a free agent. But I say unto you: Thus and so is the Law. Take it or leave it at thy peril. For the Law will be fulfilled. In the long run nobody can escape the Law. Nor is there any short cut nor death-bed repentance which can satisfy the Law. The Law is slow but sure. Ye must believe, but ye must first act out thy belief. Ye can say what ye are pleased to say, but ye must do what is right. For the Law is stern and just. When the Law of Justice and Love is fulfilled, this earth will be filled with Beauty and Harmony. The Brotherhood of man shall come. Men shall see that Greed is silly; that Injustice is individual suicide, and that Tyranny is a ghastly mistake. That the only law known to all free and beautiful and joyous things like roses and birds and running brooks is the Law of Love. Therefore seek ye to live the Law. For from the Law cometh the joy and gladness and all the happiness of human life.

CHAPTER XXIII

Now I speak to you as men. And I say to you as men who dare fight and as men who dare think and as men who dare do the things they think, I say I honor you for what you are and some day I expect to honor you far more for what you will become. For you and I are alike in this. We both hate and despise and abominate the hypocrit, the liar, the thief and the sneak. And we have no use for and no time for weaklings. For the first of all virtues is strength. Without strength religion is a poor and a puerile thing. And without strength patriotism is a milk and water gruel, fit for babies. Without strength no good can come to anyone from anywhere. For not only is strength the basis of virtue, it is virtue. But strength to be permanent must be clean and self-contained and patient and with the fighting sinews of soul as well as of body. And there can be no real strength without mental and moral and spiritual strength. Physical strength is merely the foundation stones. The others are the framework and the adornment of human character. But as no house is more than just begun when the foundation stones are all in place, so the character of a man is just started toward real construction when he has attained to perfect physical strength. Physical strength is not the end but is merely the beginning of real strength. For without the fighting sinews of the Soul, the Body shall wither. It is the soul alone that lifts up and fills out and invigorates and vitalizes

the body into permanent vigor. And good women and good men are warm blooded and warm hearted and clean souled. They fear not love even though it be passionate love, but they fear only to have their love played with and mistreated by human beasts who know not the meaning of anything, much less of love. Therefore I say unto you I honor strength even as you do. And I recognize that strength in any form is good. When therefore, ye say to me, I have only the strength of a clean brute, I say you have the basis of all wisdom and all beauty and all grace. You need but to convert your strength of gross form into strength of fine forms and you will not be able to recognize your own self in your own mirror. For I say to you that all strength is good if it be strength and not bluff. The bluff that passes for strength is a silly and piteous farce which imposes on none but cowards. Therefore speaking to thee as men, I say: I know thee down to the core of thy hearts and to the bottom of thy shoes. And when thou shalt turn in thy fine manliness and say: Why, 'tis too late, pal, to do anything for me, I am only the dregs and the remnants of a man. I might have been decent once. Then I will answer thee and say, We will save the remnants. And in thy surprise thou shalt cry out and say: What! Me! Save me! And I will answer once more, looking thee straight in the eyes as men do who say that they mean: Yea! we will save the remnants, you and I. We will save the remnants. Then I will take thee quietly by the arm and we will go away by ourselves and talk the situation over carefully in order to see what is best to be done and in what manner. For I say unto you that when you despair of yourselves, you men who dare fight and take your licking and

then rise to fight again, I say you know not what you do. For thy soul and the soul of every man on earth is worth the fighting for. The soul can never become so corrupted by the flesh or degraded by the physical senses but that it is worth fighting for. So hand in hand and shoulder to shoulder, you and I, Brother, will start to fight this minute for the greatest thing ever created by the Living God for the glory and the honor of His world; and the greatest thing in the world is the soul of a real man. Therefore, my Brother, I will put my arms around you and tell you the plain and literal truth. I care not how often we fight and are whipped; I care not how often we fight and fall; I care not how long nor how hard the battle is, I say that in the end we will win. For the man who keeps fighting must win. There is no other possible end of any battle but that the man who fights the longest and never gives up must possess the battlefield. It is only yellow curs, who putting their tails between their legs dejectly creep away,—only such folks ever lose. But the man who stands erect and fights and keeps fighting to the end must win. For God loves a fighter.

Therefore I say unto you, ye strong and vigorous men of the world: ye mariners, ye coal diggers, ye miners of gold and silver and copper and tin and coal and of all other metals and precious things that lie in the earth, ye lumbermen of the northern woods where the sunlight sifting down through the thick trees resembles twilight, I say I am with you and I want you to be with me in mind as thou art with me in soul. Yea! Thou art with me though thou knowest it not.

For I say unto you I know what you are and I am going to share what I have to share with you. I am not going to bore

you with pious prayers nor meekly beseech you to come unto the Lord without delay. I say unto thee come or not as it pleaseth thee; Curse or blaspheme as it suits thee. Thou mayst take the name of thy Lord in vain. Thou mayst do all manner of deviltry to prove that thou art boss of thy ranch, and the king-pin of thy alley and the whole thing in thy section of the country and when at last thou art through, I will quietly come and speak one word to thee, and thou wilt listen. Then I again will speak another word quietly and calmly in thy ear, looking thee meanwhile squarely in the eye. And again thou shalt listen. A third time will I speak and a third time wilt thou listen. And when I am through I will softly bless thee and go away. When I am gone thou shalt look around bewildered and astonished and raising thy strong right arm thou shalt gaze up into the face of the blue sky and thou shalt break into a rough and mighty oath, saying: By God, there is a man who has something to say and knows how to say it. He is onto his job. And from that minute, Brother, I say unto thee that the remnants are saved,—the remnants of the man whom God first made thee to be. For a man fights when he knows that one friend in the world believes in him, even unto the end. And I, brother, am the friend who believes in thee and in thy manhood and in thy honor, for I know that nothing in this universe is ever lost, not a star or a blade of grass, or a flower or any beast in the fields or any fish in the sea, much less the soul of a man like thee.

CHAPTER XXIV

Now I say unto you that every man who would like to deserve the name of a man must honor women, and in order to honor them aright he must understand them and their needs. And the father must teach the boy to reverence little girls and not to take advantage of them at the critical period of their lives, when God is preparing them to be the mothers of a race. And I say that any man who looks at and who flirts with and who tries to have intercourse with another woman while his wife is bearing a child or about to bear a child or who has just borne a child is a devil incarnate and he shall be punished. And I say to him that he is trying to kill his own child before it is born. For no child can be well born who receives not the care of both father and mother. And the first care is to see that the mother's mind and heart and soul are at peace. But no woman's mind or heart or soul can be at peace so long as she has any cause—even the remotest and apparently the most innocent cause—to suspect or to doubt the fidelity and entire devotion of her husband, the father of her child. And if a woman's mind and heart and soul are not at peace her body cannot be at peace and therefore her child cannot be well born. And I say unto you that all children have the right to be well born. Being well born is the first and foremost right of every person. Therefore society and written law should enforce that right. Now a man should care for a woman judiciously, not

pet her foolishly or smother her with kisses she does not want, or attentions she does not need. Women are not dolls or playthings, but the God given mates of man, without whom men are merely brutes. Women must be given respect. That is their first right. And good women must be given honor. That is their second right. And all mothers—wedded or unwedded—must be given reverence and the unquestioning assistance that is due all Motherhood. For when a woman becomes a mother every living man whosoever he be is bound to honor, respect and assist her. Therefore if you respect yourself and would obey your God, honor every woman who is a mother. For such is the Law. I say unto you that I have lived as a man and I have sinned as a man and it was by sins that I have grown strong,—not by keeping them and coddling them but by fighting against them. For day by day and hour by hour and inch by inch night and day I have fought. Always I have fought. I have fought for the integrity of my own soul and to know the Truth, the exact truth concerning all things in this world. I have not always won my battles. Sometimes I have fallen, yet I have risen to my feet and fought. Often I have been defeated and have gone down before the wiles or the blows of my opponents or have been tripped up by the snares with which my unwary feet were beset. But always I have risen to my feet to fight—to fight for the purity and honor and integrity of my own soul and for the souls of my fellowmen. For I say unto thee except for the love of thy fellowmen, the pure and passionate and generous and exalted love of thy fellowmen, there is no true love in this world.

Chapter XXV

I say unto you also that the so-called love of husband and wife is too often mere carnal passion and not love at all. Even

mother love may be and often is defiled to the level of the beasts, for it may be and not infrequently is mingled with the selfishness that is not love. For love is something more than to give thyself to thy own family and thy own friends whom thou hast seen and who smile upon thee and who are kind to thee and who do many things for thee, and who speak thee pleasant words that warm the soul and keep the heart alive. Love is the giving of thyself to the Unseen and the Unknown. Love is the giving of thyself unselfishly and with faith unto the service of them that need thee. And their need and not thy wishes shall determine the extent of thy giving. Furthermore, I say unto thee that every-day love, or what people call, and in their shortsightedness think is love, is often not love at all, but a subtle and refined and rarified form of mere physical attraction and a form of carnal selfishness. Thus it is natural for a mother to kiss her babe and to feel its warm, chubby arms about her neck. And she cries out and says, O how I love my baby! O God, is there any love that is as pure and holy and good as mother love! And I answer and say unto thee, Woman, thy tender affection is a beautiful thing to see. Thy joy over thy child is a gracious and a sweet and a winsome sight for men or for God to contemplate, and yet I say unto thee, such love is not properly love at all, for does not the lioness, and the cow and the mare have the main spring and the essential impulses of such love in their hearts also?

However, supposing that the child whom thou holdest in thy arms is not thy own child but a foundling. Supposing it has been given to thee to care for temporarily or while the mother is out at work, and supposing that knowing thou must soon give up the child and never seen it again nor know the

kiss of its dimpled mouth and the soft caress of its chubby arms, then if thy heart still goes out in leaping ecstasy and joyfulness to do for and to serve and to pet such a child—that I say is love. For love is not giving where we may now or where we may hereafter receive a gift; love is not the bestowal of thyself upon thy own and upon the known. For love is always pure and unselfish. And wherein and insofar as there is selfishness, there is no love. Call thy emotion whatever it please thee but do not defile by false claims and by false reasoning or by false imagination or by sophistry, the divinity of the word love. For love is only one thing,—thy unselfish service to thy fellowman. And before any man can love and serve God, he must love and serve his fellowman. For I tell thee now and warn thee now that I will accept no service and no praise and no hymns and no adoration from any man who does not love his fellows. For if ye do not love thy fellowmen ye shall not and cannot love me. And if thou triest to love me first and not thy fellows first, I will scorn and reject and spurn thy so-called love, for it will not be love but pride. And Love is the Law. There is and has been and shall be no other Law.

CHAPTER XXV

Furthermore, I say unto you that I will convert your churches into playhouses and your temples into dance halls. For it is better to amuse innocent and frolicsome and even noisy pagans than to breed smooth-tongued and lying hypocrits. Ye have allowed your churches to become the breeding places of hypocrits, therefore I will not destroy them but I will convert them into places of usefulness and of joy that therefore in good time they shall again become the temples of the Living God, and the meeting places of a worshipping and prayerful people. For without worship and prayer, ye shall not know the peace and goodness of your own souls, let alone the peace and goodness of the world. For all things were born to be good. The corruption of the world came from the corruption of the heart of man, whose foulest lust is his lust for power, and whose greatest sin is his greed for gold. Therefore I say unto thee, unless ye fling away the lust for power and trample it under thy feet, and unless thou cease thy greedy grabbing and learn to know the Law of Love, thou shalt be confounded and utterly destroyed. That is, thy soul shall be destroyed. And what is a body without a soul? Even as an empty house which the inhabitants have deserted, the lights all out, the fire all ashes, the warmth and welcome gone, such is the human body without the soul.

Now into the churches shall come modest music and mirthful but seemly dancing, and thy temples shall resound with the

blithesome laughter of innocent children. And I will show thee that joy is divine and mirth is divine and laughter is divine, and all wholesome and generous and real human sociability is divine. Ye shall cease to worship me with long and solemn faces for such have become the faces of hypocrits and the Pharisees and such are the faces of those who hate and envy or despise their neighbors. Therefore, I say, leave solemnity and mourning and weeping and wailing unto the hypocrits who have earned and deserved such rewards. But I say unto you, henceforth the mark of the true Christian shall be as it always has been, the cheerfulness of a smiling face, and the laughter of a merry eye, and the rosy cheeks that come from a happy heart and a healthy soul. By these marks shall ye know them! For these cannot be imitated. But solemnity and seriousness and a low meekness and a quiet mildness and even a modesty of demeanor—all these may be imitated and therefore may be false and hypocritical. For doth not the wine-bibber and the reveller and the debaucher of woman arise in the morning wearing a most solemn and serious and pensive air? And if you miss the look of his bleary and bloodshot eye,—nay! even his eye may remain clear until he has grown old in the ways of sin—you will in gazing upon such a man be very apt to say:—What a nice and quiet fellow. How serious and sober and sensible he looks! Therefore I say unto you that a reveller and the worst of sinners may assume virtues which they have not, under the cloak of seriousness and soberness and quiet modesty. Nay! there be men suffering from the stomachache or from the toothache who will look most pious and prayerful though they be cursing under their breath. So I say that whereas some good and proper things may be imitated, some other things—the

divinest things—no man can imitate. Thus true joy and the light and airy step of healthy youth and the genial smile of an innocent soul and the hearty laughter of a pure heart—these things cannot be imitated. Therefore I say unto you I will make them the marks of a true Christian. And I say unto you, Be not afraid of unseemly levity. Joy knoweth its own. For joy is kind and joy is modest and joy is clean and joy is blithesome and joy alone knoweth the meaning of the word moderation. Only the natural impulses that have been suppressed by Asceticism and false living—these alone ye need to fear. But the fierce outburst of long imprisoned flesh and blood shall have and does have no relation and no resemblance to clean and pure and innocent joy.

CHAPTER XXVI

Therefore, I say unto ye, beware of Aceticism for it is the parent of all unnatural vices, of all dictatorial and tyrannic authority, of pride and of all mental and moral brutality and brutal ambition and of all secret licentiousness and sin; of all the hypocrisy and humbug and greed that has been in the world from the beginning. Asceticism is the greatest enemy of mankind. Therefore, I say unto you that all nuns of the Catholic Church shall leave their nunneries and go forth to become normal and healthy and wholesome women. They shall marry and take husbands and bear children. If they have babies they shall marry the fathers of their children. And if they have a sweetheart or lover, they shall marry their sweetheart or lover and shall live decently according to the Law. And the priests of the Catholic Church shall leave their confessionals which are against my Law and in defiance of my Word. For the confessional was established by shrewd men to perpetuate their power and not to spread my Word, the Word of the Lord, thy God. Therefore I say unto you that the confessional as part of the practice of the Catholic Church shall be abolished for it is against my Law,—the Law of the Living God. And the priests also shall marry as they did in the early days, before theology came to corrupt religion and before my Word, which is of the Spirit, was defiled by the materialism which is of the flesh. For all the splendor of fine churches and costly ornaments and golden crucifixes and swinging lights—all this is

materialism and gross and therefore an abomination to the eyes of the Lord. Therefore these things shall be abolished. And the pretended and insolent power of the so-called Pope, that also shall be abolished. For I say unto you that I, the Living God, never delegated my power to anyone. But I send one man there and he goeth. I call another man here and he cometh. But my power and authority I have never given or delegated to anyone. And whosoever says that I, the Living God, who created the Heavens and the earth and who breathed the breath of life into every living thing, have ever delegated my authority to any mortal man or to any set of mortal men or that I shall hereafter delegate my authority to any man or to any set of men is a liar and a falsifier and a thrower of dust into the eyes of the people. And I say to you that the higher the sinner, the greater the fall and the greater the deception, the deeper the damnation. For I say again that I am the Living God who knoweth and seeth and understandeth the hearts of his children and that I will not be gain-said. I will not have my laws juggled with or my decrees tampered with or my commands violated or changed even unto the smallest essential point thereof. Therefore I say unto you, all pretenders must go. But let them go in peace. Harm them not for they were foolish and did not understand.

But the day cometh when all pretense shall be as chaff before an hurricane. For pretense is one of the foundation stones for injustice and cowardice and tyranny and wrong. And pretense can only maintain itself by constantly increasing injustice and by fouler wrongs, by secret murders, by assassinations and midnight crimes.

Chapter XVII

What now are pretenses and what are meant thereby?

A pretense is a claim to do or to be what thou canst not do and canst not be, or in other words, a pretense is a full and complete promise which is given to cover a partial performance. For instance, a scholar, who cannot arise in a public assembly and make a clear statement of the gist of what he thinks and knows about the world in which he lives is no true scholar but only part of a scholar, the other part being a pretender. For knowledge to be real and useful must be alive and capable of explicit statement in clear terms so that men may comprehend. Now I say that long explanations are abominations and that most of the big and bulky commentaries are mere intellectual lumber that ought to be put into the bonfire and burned up. Men were not created by God to be placid indexes to dull books, but virile, vigorous and live men, keen and active to know and to maintain the Truth as they see it. There is only one proper place to study,—and that is under the open sky with God's world around and God's eye upon you. No man gets into crotchets or hobbies or half truths who touches the good soil with his feet and breathes the good air with his lungs. For sanity of mind and poise of soul and sympathy of heart come from knowing and seeing and daily worshipping the great universe which God made beautiful. Without the interfusing and interpenetrating sense of beauty all knowledge is and must be incomplete. And no man can get a sense of beauty unless he goes where beauty is; that is, under the open sky and beneath the glow of the over-arching heavens.

Now I say that parents often corrupt the minds of their own children. To talk of money and worldly ambition and low shrewdness before growing children is worse than as if

the parents sent their boy to a den of robbers to learn morals and their daughter to a house of ill-fame to study modesty. In a million richly appointed and beautiful homes today the demoralization and corruption of the minds of children goeth on by parents, who having eyes, see not. I say unto you that the defilement of the minds of children must cease. They are born with high ideals and clean minds, and all thy worldly scheming talk is worse than poisoned mud thereon. Now mud is known as mud and therefore will in time be cleaned away. But evil and worldly minded and materialistic talk is taken as parental wisdom by innocent children, who, looking up in reverence to their parents, naturally suppose that they know. Therefore I say, Suffer the little children to come unto me that I may keep their minds pure. Grown up people need one thing more than all other things, and that is to study idealism and the beautiful thoughts of little children. While parents are teaching mere technical details to their children, they should seek to learn wisdom from their children. But they need not praise or flatter their darlings nor tell their neighbors how clever their children are. That also is an evil which will lead to greater evils. But children being fresh from God have a wisdom that is fresh from God. The children know it not, but the parents should know and study it. Children know what is right and wrong often far better than their parents. For instance, a boy who takes an apple out into the playground and begins to eat it without offering his playmates and school-mates a bite, and just as big a bite as he takes is called mean and stingy and his comrades will no longer play with him. But many a grown man doing practically the same thing, becomes a prominent and rising citizen, whose money saves him

from criticism. And herein is shown one of the few evil results that come from man's association with women. Many a man becomes stingy or harsh or ungenerous to his fellows through the serpent-like suggestion of his wife, who selfishly thinks she will get less if a man's comrades get more. Her maternal care for her children often makes her over-cautious and over-prudent, and even when a woman's children no longer require her care, a woman often continues to dwarf the soul of a man, by pretending that she needs luxuries which only defile her and take away her womanhood. So that in the end a man makes a doll out of his wife and a nurse maid out of himself in caring for the doll. All this is done in the name of and under the pretense of Love. Therefore again I say unto you: Beware of how ye corrupt the meaning of the word love. The married woman who under cover of the marriage bond teases or coaxes her husband into licentiousness and into vices is no better, nay! not so good as a street walker. For the street walker is known for what she is. But the married woman pretends to be virtuous. The little hypocrit! I say unto you that the man who has intercourse with his wife when she is about to bear a child or has just borne a child is a brute, and that he corrupts his unborn child and injures the mind and body of his offspring. O this earth could be like to Heaven if no vice were ever practiced under the so-called holy estate of matrimony! Again ye see how good and true things may be corrupted by hypocrisy and the pretense of virtue in thy daily life. To have clean-minded children, the father and mother must be clean-minded. Ye cannot gather figs from thistles. Therefore I say, be clean of mind that ye may be virtuous of body.

THE SONG OF PATIENCE

He sealed my lips; he shut my mouth;
My Lord and God, the Living.
I looked to North; I looked to South,—
O for a task of giving.
'Twas thus I cried unto the Night
Upon my heart there lay a blight;
I could not work; I could not write;
Then from the left; then from the right,
A voice replied of Love, not Hate,—
Thy task, Beloved, is to wait,
To wait! wait! wait!
Thy task, Beloved, is to wait!

2.

How long, O Lord, must this endure?
How can I know and thus be sure,
My task may all unbidden lie,
And I sink down unknown and die.
How shall I know the hour and day,
When thou shalt come to me and say,—
With words I long to feel and see:—
Arise, my son, and follow me?
Then unto me all soft and low,
There came this answer: You will know:
I cannot tell, but trust in me,

The hour will come and you shall see;
You will know; I will be there,
And arm thy soul to do and dare.
But now behind thy quiet gate
Thy task, Beloved, is to wait!
To wait! wait! wait!
Thy task, Beloved, is to wait.

CHAPTER XXVII

I say unto you that modern advertising is a moral crime, and that all advertising men are sinners both in the sight of God and of their own conscience. For advertising tends to become a fake and a handmaid of Fakers and hence an associate of wrong and an upholder of Injustice and Tyranny. That is why in the business world of the Nineteenth Century advertising so flourished—because the thieves and robbers and rascals found they could use it to their advantage. I say to you that if one good man has been made rich through advertising, twenty rascals have been made richer. Look at the patent medicine manufacturers and the dishonest mining promoters! Advertising stands in the way of merit and good deserving. Whatever is worthy and meritorious will commend itself without words, both to the eyes of the Lord and to the eyes of all men—provided it is given a fair chance. But no man has a chance to be heard in the market place while the noisy harangues of the hypocrit and the smooth-tongued wooings of the liar and the specious pleadings of the gentle and foxy faker arise on every hand. Because good men think and believe in advertising and because it seems that every business man is forced to use that method to keep up with his competitors, still that does not make the wrong right. I ask every man to ask his soul whether if he doeth a good deed he desireth to advertise it? If therefore it is wrong or immodest to advertise the best things about thee, is it therefore right to advertise lesser and

worse things? If a man wishes to hire a carpenter or a stonemason and he go to the public square and at sight of him and his apparent need of help, a hundred men rush forward clamoring with loud cries: We can do thy work! We are skilled workmen, then the hundred and first man who may be more skilled and more fit for the place than any of the others shall not have a fair chance to secure the work to which he is entitled because of his superior skill if he stand with quiet dignity in his place, because he will not be seen. But I say that real ability confers real dignity upon any man who possesses it and furthermore, the mere possession of ability entitles its possessor to consideration on the part of all men. For the master workman has the right to abide in his place with dignity and serenity of countenance. But when the clamorous crowd of second rate workmen rushed forth the man who needs a skilled man shall be forced to choose from among the crowd of boasters, while all the time the man who is wanted may stand just out of sight, alone and unheard. And he is unheard because the noisy crowd have obscured him from view. He has simply abided in his place at the post of duty to which God has appointed him. I say unto you that each man of merit has a right to stand at his post of duty and of service with dignity, and in silence abiding his time. For the voices of the noisy and the clamorous and of the fakers cannot shut him out from the eyes of God nor from the eyes of any man who is persistent to have his work done by men who know. For knowledge seeks knowledge and ignorance herds with ignorance. And the tragedy of life comes when ignorance shall temporarily obscure by its clamorous pretenses the merit that abides patiently at its post of duty.

CHAPTER XXVIII

I say unto you that no teacher and no preacher; no prophet and no revealer of the truth; no leader who would lead and no guide who would show the way shall ever be able to do his work and the work of God, the Father, who requires his service except that he knows men. For without accurate and definite and intimate knowledge nothing can be accomplished. Therefore I say to all who aspire to be or think they are leaders or prophets or guides or teachers unto their fellow-men, ye must know. And your knowledge must be full and accurate. But the most difficult and the most intricate of all learning is to learn to know the inner part of man. Yet unless ye possess such knowledge, ye shall only harm and not help your fellow.

For of all vain pretenses, the most vain is to pretend to know what thou dost not know. The only way to attain is to seek and to keep seeking after knowledge which is the mental and moral and spiritual light of the world. Without light the world lies in darkness. Now to have knowledge of men ye must eat with them and drink with them and make merry with them. You must help bury their dead and help receive their babies into the society of thy kind. Thou must rejoice in the marriage of their daughters and give prayers for the right mating of their sons. Thou must fight side by side and shoulder to shoulder with them and thou must, if need be, revel with them, or if not thou must watch their revellings with sympathy and

pity, not with contempt or disdain. For without sympathy there is and can be no knowledge. Without sympathy the mother shall not know the heart of her own daughter nor the daughter know the heart of her mother. Without sympathy the father shall fail to see and to appreciate the nature of and the abilities of his own son. Without sympathy the son shall not be able to perceive or to appreciate the nobleness or fineness of character that lies beneath the plain and perhaps homely exterior of his own father. Therefore I say ye must have and must use sympathy in all thy dealings with thy fellow-men. Else shalt thou be hard and cruel and unjust and scornful and hypocritical and tyrannical.

For Sympathy holds the key both to Justice and to Mercy. Without sympathy the virtuous wife shall let her husband perish of neglect because she did not understand. Without sympathy even the chaste man may let his beautiful young wife starve and fade away for the want of company and of right human companionship. Therefore I say unto you:—Be sympathetic. Try to see life from another point of view besides thy habitual point of view. Sympathize but do not be weepy or tearful or solemn or sad. Sympathy must be fine and keen and high and clear and swift to perceive and silent in order to cultivate its perceptions aright. For I say to you that sympathy is the basis of all the Justice and Joy and Happiness of human life.

CHAPTER XXIX

First of all I say unto you, Ye must be honest. Yet no man can be made honest or kept honest by rules. Only the conscience within shall ever be able to make or keep any man honest. Therefore has it come to pass that wherever the consciences of men are dulled they have become dishonest and dishonorable—a piteous sight in the eyes of God, and a loathsome sight unto their own eyes. For I say unto you that in order to be honest, ye must render service according to thy ability and whoso does not render service according to his ability but only according to some barren rules is a dishonest man. I say unto thee that in so far as in thee lies thou shalt work, not with thy muscles alone but with thy heart and thy soul and thy mind, for thy heart and thy soul and thy mind are more important than thy muscles. Therefore in thy daily labor if thou leavest out the most important things needed for real labor how canst thou call thyself honest? I speak unto thy Conscience, for thy Conscience knoweth the Law. When I gave unto thee a Conscience I gave unto thee a knowledge of the Law. Again I say unto thee, thou must use the faculties and abilities given to thee, for without use all things are in danger of rust and decay. Now I say unto thee that thy heart and mind and soul working in harmony and with enthusiasm to promote thy work are all necessary for the production of the good will that is needed in all labor. For without good will, nothing can be rightly done on the earth or in the heavens.

Therefore I say unto thee that unless a man put good will into his work he is not an honest man. For no man can be honest who goes about his daily labor leaving out the best that is in him. Wherefore, to be called honest, thou must work not only diligently but with good will and enthusiasm over thy daily task. For without good will and enthusiasm no true service can be rendered. I say furthermore that thou shalt stick to the task that is set to thee and do thy level best so long as thou shalt labor at all. The laborer shall not stop and lean on his shovel the minute he thinks the boss is not looking. The clerk shall not drop his pen or shove it jauntily over his ear and turn to flirt with the pretty typewriter girl the minute his employer steps out of the office. The typewriter girl shall not stop and write a note on her machine to some gentleman friend whenever she thinks that no eye is watching her. But I say unto her that the eye of God is upon her always. The maid servant shall not drop her work to gossip or to flirt with or to kiss on the sly the butcher boy or the ice man or the messenger boy who comes to deliver a bundle. For whoso wastes time for which he is paid is dishonest and he must amend. I speak to thy conscience for it knows the Law. I say further that this applies to all other men in all other walks of life who do not render the service for which they are paid. I say that any ruler such as the President of the United States of America who runs about the country campaigning while he is in office, and who is out doors fixing up his political fences while he should be indoors doing the work which the people pay him to do is not an honest man nor a proper ruler. Furthermore I say unto you that any such President who runs about the country talking and speechifying and banqueting when he should

be in Washington at work is a dishonest man, whose dishonesty corrupts the entire life of the nation. The vicious example of one such man shall serve to sway from the right path thousands of young men. Then woe unto the leaders in high places who are not only dishonest themselves but bad examples to all their followers! Again I say unto you that any Senator or Representative of the people who is not strictly honest is a curse and menace to his country. The bad example of dishonest leaders in high places shall be a curse and a blight unto any nation. The leader who conscientiously swerves one inch from the path which his conscience points out to him shall not only be accursed of God but he shall in time lose his influence and his power and shall fade away from the sight and remembrance of his fellows, unhonored and unknown. For the penalty of dishonesty is and shall be mental and moral and spiritual death. Such is the Law. So it has been from the beginning and so it shall be to the end. Look into the eye and the face of a dishonest man and see what ravages the inner corruption makes upon the outer features. A dishonest man hateth himself and therefore does his face grow hard and seamed and gross and flabby. For many are the outward ravages and markings made by our wronged consciences, but all the markings made by any vice are ugly. What I have said of a few types of men applies to all men. It is not necessary to make the applications. That will be done by the conscience of each individual man who reads these words. For the conscience of each man knows the Law. And since each man knows the Law he must obey the Law or he will receive his own condemnation, which is the most severe judgment that any man can receive. For I say unto you that the condemna-

tion of the most severe Judge is never equal in harsh and merciless severity to the judgment which each man passes upon himself the minute he doeth wrong. Therefore I say unto all men, Obey your consciences if ye would be honest or happy. For thou knowest the Law, and knowing thou must obey.

CHAPTER XXX

The laws of God are few and simple. The words of God are swift and brief. Words hinder action. Words confuse thoughts. Words bungle. And most explanations do not explain. A man wading through a long discourse resembles a traveler trying to follow a narrow trail through a jungle. He is more apt to be lost than to be found. And least of all shall he be able to find himself. Therefore be careful of entering into any jungle of words lest thou be confused and thy thoughts be lost. When men are children they must be given childish directions and explanations. And all directions and explanations require words. But to the trained mind of the trained soldier at any post of duty in the domain of human life, the general in command says go! and he goeth. Come! and he cometh. Do! and he doeth. Therefore wisdom and action need few words. The early sacred writings of China and India and of the Jews were lengthy, because explanations to races who had not as yet outgrown their childhood, were needed. But the greatest reason of their length is that men bungled and added to what God said. Even in the New Testament Christ's words are not infrequently added to and bungled up in the adding. Moreover, there are chapters and parts of chapters that are put in as padding, just as the modern newspaper writer having a good story spoils the vigor of it by padding it out to fill up the required space.

CHAPTER XXXI

But I say unto you that the time for bungling is past. Men are now at a period in which they may cast away the superstitions and the bungled words and the corrupted inventions of their fairy tale age and receive the truth straight from the shoulder and clear to the heart. The day has passed when the leaders shall do the thinking for the people. The people must think for themselves. And in order to think for themselves men and women must not be bowed down and must not reel staggering under a load of work that others may be lazy. Therefore I give you the greatest Commandment of the coming centuries, viz: No man and no woman and no child shall labor for more than six hours a day for six days in the week. Bankers keep their hours from 10 o'clock in the morning until three o'clock in the afternoon. And are not the bankers the most prosperous part of every community? As bankers have learned how to live in ease and comfort by handling the people's money, I say unto you that the People must learn how to increase their comfort by using the knowledge of and the shrewdness of the bankers. If five hours of daily labor is enough for the prosperous banker, why may it not be sufficient also to insure the prosperity of the People? Better for use than good money is a good idea, for good ideas make good money. Why then, throw away the good idea of anyone, even of a banker? He does not refuse to handle at a profit thy good money. Why shouldst thou refuse to or omit to profit by his

good ideas which are more valuable than money? For one good idea can make a million dollars, but no million dollars has ever or shall ever succeed in making one idea. Therefore I say unto you, do not neglect to observe and watch the ways of bankers. And be not so foolish as to neglect Wisdom, no matter whence it cometh.

CHAPTER XXXII

Now I say unto you that God hates a lie and a liar. For lies poison the air and carry contagion and death and disease and sorrow and shame and humiliation to the ends of the earth. Thou shalt not lie! Lay down thy book now and reflect for five minutes on the meaning of those four little words, Thou shalt not lie. A lie is living poison and foul contagion. Thou dost not believe what I say now, but thou shalt believe. Wait and listen. I have said unto you that all the holy books of the past have been tampered with by designing priests and so-called ministers of God for their own selfish purposes, in order that they might maintain their authority over the people. They have fixed up stories that are not fit for the understanding of a twelve-year-old child, and yet they boldly and brazenly ask that such stories be believed because they are in the Holy Book, and men must believe in the Holy Scriptures. Thus they have asked and demanded and compelled decent men and women and truth-seeking children to believe falsehoods because such falsehoods would serve, they thought, better than the truth to bolster up and to foster and to maintain ecclesiastical authority and the influence of the so-called ministers of God. But I say unto you that God, the Living God, hates all liars, but he hates most of all theological liars who have helped for fifty thousand years to keep in the slavery of ignorance the souls of men. I say unto you that men—all men—were born to be free and that they shall

be free. For such is the Law. And in order that the souls of men shall be free, all theological humbug and lying and falsehood must go. Throw it into the ash heaps of the world for dogs to sniff at. Ye need not do it even reverently, for there is no reverence to be given to the lies that have been bred in high places, and what place is higher than the Temple of God. When humbug goes even the thieves and robbers and so-called rascals of the world shall raise their heads like men and say: There is a chance. We will be good. It is worth while trying to be good when things are on the square. Now perhaps the most odious and the most vicious lie ever recorded for the credence of men occurs in the New Testament, the most beautiful and most truthful and the wisest of all the books ever written, because it contains the words and teachings of Jesus; albeit those words and teachings have been bungled and in some places perverted. Now in all of the holy writings before the coming of Jesus, in all countries there had been tampering and fixing-up by priests and so-called ministers. It was an ancient custom that had grown from earlier and more savage times. The witch doctor of the wandering tribes shook his rattle and made up his stories as he pleased, speaking one true word and then two false ones. Seeing how easily the credulity of unthinking people could be imposed on, the custom on the part of the priests continued when the people began to be less credulous. The custom of theological humbug is perhaps the most ancient of all surviving customs. It survived because it was so carefully protected by both priests and people. When customs are so long and so firmly established, it is hard to break them. Any man who tries to break up a long established religious custom in any nation at any time signs his own death

warrant. And no man likes to sign his own death warrant, it being hard enough to have somebody else sign it. Thus evil customs survive and flourish. And the longer they survive and the longer they flourish, the more evil they become. That is why it was possible for the men coming after and spreading the teachings of Jesus, the Truth-speaker, to foist upon the world an odious lie in regard to His birth and parentage. Now all that is said about the poverty of the childhood of Christ is true. And all that is said about the boyhood of Christ and of his disputing with the learned men in the temple is true. Though his arguments were merely considered as the clever effort of a precocious boy. The wisdom of what Jesus then said practically made no impression because he was a boy. Wisdom must be duly tagged and labeled before men will receive it.

But the story of the Magi coming to greet the newly born babe is not true. For if it had been true it would not have taken thirty years of the life of Christ for him to get started on His real mission. The mission of Christ lasted four years, and He did not start until He was thirty years old, because it took practically a lifetime for him to win over even a handful of people to believe in Him. For people were just as unbelieving then as they are today. People are unbelieving because they do not understand the meaning of what is true. They do not think. They bow to the authority of so-called thinkers. Intellectual men are very apt to be shrewd men who would like to keep up the fiction that only a few men are fit to think for and lead their fellows. Now Christ came into the world obscure, lived a lowly and obscure life, and although He had a few friends who saw that there was something about Him

which was different from other young men, what that something was they could not tell. For the poor son of an obscure carpenter would have had at no time the proper recognition for the wisdom he possessed. For wisdom coming from a beggar does not sound the same as the identical wisdom would sound if uttered in a fine cathedral by a grey-haired and reverend looking priest clad in flowing robes. Nay! wisdom uttered by a beggar might land him in the town jail as being a dangerous citizen, while the same words uttered in the same spirit from a pulpit might double the priest's salary as a testimonial to the uplifting and inspiring influence of a pure and pious heart.

So Jesus wandered obscure and lonely for almost a lifetime, more obscure and more lonely than any Christian today dreams of.

CHAPTER XXXIII

Now the birth of Christ was not a miracle as men consider such things. Yet it was a greater wonder for the sight of men and more instructive to the souls of men than any miracle that had been performed up to that time. But it was a different kind of event, a more wonderful and more spiritual fact than the dull brains of the brightest priests of those days could conceive of, and even if they had tried to imagine it, they would not have been able to fully understand it. Mary, the mother of Jesus, was not a virgin when he was born. She was a virgin when He was conceived and the conception was as natural as that of any other child. Mary was a sweet and trusting and confiding and emotional and dreamy girl, and like other such girls she knew not the meaning of sin. She loved and was loved by a young priest of the temple where she went to worship, and who when he found that she would become a mother said to her in agony and contrition of Spirit, Mary, we are one in the sight of God. Then come and marry me and proclaim me as thy wife before all men, said Mary, the innocent and unworldly minded maiden, who like other innocent maidens give all to the man they love. But the young priest shrank back, saying, "It is against the rules of our religious order to marry; how can I?" But Mary answered him and said, "What mean such rules to us who love? They were not made for lovers." Then the young priest sadly bowed his head and in the agony of his soul, for he loved Mary, answered

her,—“Nay, but if I married thee, I would not only lose my position here in the temple, but they would put me to death.”

With a cry of horror Mary flung herself into his arms, crying, “To death?” “Yea,” answered the young priest, his fine face writhing in agony, “they will put me to death. Though I fear not death, they will put me to death just the same, and we shall be separated.” Mary wiped away her tears, and smiling, said, “I could not live now if thou wert dead.” Then the young priest said, “We have sinned through ignorance. I never would have taken vows if I had known that human hearts could hold such love as now and always I feel for thee. I must give thee up and thou must marry another man.”

“Aye, that is true. We must give each other up. But thou wilt keep me in thy heart and soul and mind, and thou wilt pray for me?” cried Mary eagerly. “Aye, night and day I will pray for our souls.” Then falling on his knees he asked for her forgiveness in the sight of God. Placing her hand softly on his head that shook with sobs, Mary kissed him on the brow and went away.

Joseph soon after sought her hand in marriage, for Mary was fair to look upon, a modest and a seemly girl. After much hard thinking and much wondering about the cruel laws that kill and smother up the souls and hearts of living men, Mary told Joseph all. And Joseph, out of his deep love for Mary, forgave her, and they were married. When some months had come and gone, then Jesus came, the Child of Love, for Mary wondering and from gratitude at Joseph’s forgiveness and at the kindness of God to spare her the unspeakable defilement of the Jewish laws bore to the world a perfect child, a child conceived in love and reared in love and trained in love by the

grateful soul of one pure Mother. And Jesus so born and so conceived became the Light and Saviour of the World, because all those around Him tried to live the Law of Love. If any Law was broken there in Palestine, and surely the young priest broke the law,—the Law of Love, which is God's first and foremost law, that law was all fulfilled at least by Mary and by Joseph. And out of sin grew greater strength. For that also is the Law.

CHAPTER XXXIV

Now, hark unto me all men, that I may let thee see and clearly see what may come from a lie; what blight may fall upon the earth unto the end of time as the result of a single falsehood. And remember that the great sin of the young priest was not to have loved a young girl with a pure and manly love that filled her soul and body and mind and heart, but his sin was having denied her the fulfillment of that love by a plighting of faith and a marriage before and in sight of all men. He should have resigned his position in the temple and have gone away to some far country where he and Mary could live in safety. Women know what is the fulfillment of the Law of Love, and men must heed woman's knowledge. Whatsoever law on earth stands in the way of and is an obstacle to the fulfillment of the Law of Love must go. For God is love, and without love, ye shall never know who or what God is. Therefore I say unto you that all celibacy and all priesthoods that omit or frown on or avoid the holy sacrament of marriage either for themselves or others, such a priesthood is false, and the members of such a priesthood are sinners and the abettors of sin. And I say that all sins must be abolished.

I say unto you further that God's law demands sunshine and air and the open sky. The so-called love that lurks and hides and lingers and giggles and blushes and simpers in dark corners and in shady nooks and in dusky lanes, and beneath the shadows of trees and bushes is not love at all, but the symptoms

of mere physical passion such as belongs to all beasts of the fields. Now whenever ye think that physical passion and love are identical, ye are as the blind leading the blind, and the Light and Knowledge of the Law is as yet hidden from you. Therefore I say unto you that all true love is open and free and beautiful and joyous and noble and clean. Whatsoever is not so is not love. For love is light and love is sunshine and love is joy. And God is love. Therefore seek ye to know and to honor love. Lie not about love nor falsify nor dare to dishonor it. Now it must be remembered that between the birth of Jesus and his setting out upon his mission thirty years elapsed. In a small community and among primitive people even gossip will go to sleep after thirty years, provided that nothing great occurs meanwhile to keep it awake. Now the country gossip over Mary and her misfortunes in not being able to marry the man she loved died down long before Jesus became known. Yet enough people were alive who knew the truth about Christ's parentage to let the knowledge go abroad. Thus the truth was known and talked over. It was finally put aside as being too dangerous to publish, because it was feared it might lead to greater laxity of morals among the people if such a human fact received a divine sanction. Also, it was thought it might prevent the spread of Christ's noble doctrines in case the people found out that their Lord and Saviour was not only of humble, but of what would seem to their ignorance and misunderstanding, as of dubious origin. Thus the apostles who were recording the sayings of Jesus decided to invent the story of the miraculous conception and of the Virgin Mary, leaving out all mention of the young priest's part, because the publishing of such a fact might put such a clear and definite case of priestly

weakness and the dangers of asceticism before the people, that priests thenceforth would have been obliged to have taken just as good care of their own morals as they are supposed to take of the morals of other people. Thus the fiction was started and a vicious falsehood set in motion. We may say that it was done with the best of intentions. Well, Hell is paved with good intentions, as you may have read. Now what happened? The immediate result was just as shrewd men had foreseen. The people were at first mystified and then delighted with their mysticism. They gulped down the story with the eagerness of a small boy who is in such a hurry to run out to play after school that he does not take time to masticate his piece of bread and butter, but swallows it whole, knowing he hath a sturdy digestion. The people thus took the story at one gulp, because mysticism rests the minds of lazy or tired or unthinking or overworked people. Mental twilight is soothing to the minds of some people even as a dark room is quieting to the nerves of babes and little children—they sleep better out of the glare. The blazing light of truth is too strong for eyes and for minds that need sleep. It is too stimulating. But all men need sleep who stuff their stomachs with too much food. For digestion waits on sleep since sleep bringeth good digestion. Now the beautiful and mystical story that by its beauty and its wonder seemed to thoughtless and to over-shrewd minds to justify the falsity of it became the cause of much religious ecstasy and likewise of much religious hypocrisy and of much human cruelty and wrong. Had the world been taught the actual truth, what mercy and gentleness would have sprung up in the minds of men toward all women who had trusted to men and been deceived, even as Mary was deceived! What

scorn of moral cowardice would have resulted! What adoration of the might and mystery of love under the most adverse conditions and what pity for women who love not wisely but too well would have come into the world! On the other hand what did that one lie do during the nineteen hundred and eleven years of its foul and sinful life? That one falsehood has turned thousands of innocent girls from their father's house into the cold night and into the colder day. That one falsehood has put the red hot brand of shame upon a million women's brows and let a million rascals walk the highways and the byways of the world unscathed and unrebuked. That lie has dragged down and kept ten million women to the level of the men whom they might have lifted up into the light and grace of true knowledge. That lie has left thousands of babies nameless because their fathers were too cowardly and because society was too immoral to make them do what their souls bid. Therefore I say unto you if so-called ministers of God could start and keep alive for nineteen hundred and eleven years a vicious wrong and sinful lie and take away the greatest human glory and lesson from the birth and the coming of Christ into the world, what other wrongs and fierce brutalities are not done by well intentioned lies. I say again, Beware of lies. For God demands of you first and foremost that ye shall speak the truth. For Truth is light, and before love comes to you truth must come and take you by the hand and lead the way. Honor thou the truth. That is also the Law.

CHAPTER XXXV

Now I say unto all the Jews throughout the world, I have come to thee to lead thee out of bondage. Ye have suffered and ye shall be made strong. Ye have been persecuted and ye shall be made free. Ye have been spit upon and outraged and sneered at and been shunned and scorned, and I say unto you I will restore thy power. Ye shall be the leaders of the world again. But ye shall no longer hate or be hated. Ye shall no longer despise or be despised. Ye shall no longer stand apart from thy fellows, but thou shalt teach unto men what the world needs to know. Thou shalt leave thy money getting and show once more to the world of men the meaning of the word Jew, humbly and modestly, yet with the quiet pride due to a great race which has had a glorious past. But thou shalt no longer live upon the memories of thy past. Thou shalt go confidently into the future, unto greater power and glory and majestic triumphs than even the days of Solomon and Moses ever knew. For only suffering and humility can make a man or a nation great. Thou hast suffered; thou hast drank to its lees the bitter cup of life, and I say unto thee, the hour of thy deliverance is nigh. Thy women shall be careful to mate only with the best and cleanest men of other races. Thus shalt thou insure a vigorous and a virile progeny. Thy mothers shall bear many and virile children and thou shalt not fear to let thy daughters marry men of other races. But they shall marry only picked men of undeniable mental and physical power, who

have been approved by the Rabbis in the Synagogue. The Daughters of Israel shall remember that as women they are responsible for the future of a race. They are to be the revivers and restorers of a great people. Therefore they must be careful not only to bear as many children as possible, but they must be careful to see that each child is well born. They shall teach unto their husbands the meaning of the word love, which is chastity and moderation and self-control and loyalty. As the mothers of a great race which is about to renew its glories, the Jewish women must put off pride and vanity of dress and put on the dignity that becomes the women of God's chosen people. Be careful I say to be humble, and remember the days of thy persecution only to profit by them. Thou shalt remember that hate is futile and tyranny is foolish and that persecution is crime. Therefore, in the hour of thy triumph be humble. Thou shalt not go back to Palestine, for I who am come to lead thee shalt not be there. I am here where Liberty and Freedom beckon to every man who loveth Freedom and Justice and Light. Therefore I say unto thee, Arise, ye Jews! look up into the sky. Look down into thy hearts. For I tell thee that the hour which thou hast awaited for five thousand years has come at last. Unto thee, also, I bring this Gospel of Hope.

CHAPTER XXXVI

To the worldly and ecclesiastical organization known as the Holy Catholic Church, I say: I shall send a David with a pebble to fight against thee, a Goliath, on the open field of battle. And the pebble which he shall fling against thee is the word Freedom. And thou shalt be sorely wounded unto death, and thou shalt not know it. Nay! thou shalt laugh in thy pride and say, What! be hurt by a mere pebble? Not I. But the pebble shall hit thee in thy most vulnerable part,—thy want of the love of Truth. And having once hit thee, the little wound will bleed until thy life blood shall all flow from thee and thy power shall die. It shall take time, because ignorant men shall flock to thee to succor thee from fear, not knowing or dreaming of thy weakness. Some from fear and some perchance out of the traditional love of the days when thou wert pure of heart and clean of body, shall minister to thee in thy dying hours, seeing in thee only a splendid spiritual giant and not the mere remnant of something which has once been. For if thou hadst retained the strength which God gave thee, the pebble of David would never have been hurled against thee and therefore would never have harmed thee. But thou must die and thou wilt die, mourned by thousands and derided by millions. For everyone who sheds a tear over thy dead body, there shall be ten who will curse thee in their hearts. For thy later days were filled with greed and tyranny and hypocrisy and ill deeds and oppressions and deceptions. The memories of the virtuous deeds of

thy youth shall never be able to wipe away the record of thy brutal manhood and thy evil old age. Thou hast become a pretender. Woe unto all pretenders! I say. Of all pretense theological pretense is the worst, and God will damn such pretense with everlasting damnation. For whoever drags down the holy things and defiles the high things of God is no common sinner. He is an arch devil and must be punished accordingly. Not the dupes whom ye have deceived but even thy own self, thou brutal and evil Goliath, the so-called Holy Roman Catholic Church, thou shalt go to Hell with all thy Popes.

CHAPTER XXXVII

Now I say unto you that rich men are a menace to the community, and I say unto you also that poor men are a menace to the community. For rich men and poor men are both the product of one thing, Greed. The love of money is the root of all evil, I say those words again and I command you to repeat them until you understand them. The rich man having accumulated money tends to become brutal or tyrannous or selfish. The poor man having failed to accumulate money tends to become envious or bitter or malignant. Therefore it is not good for any man to be too eager to possess much money. If the world was run aright, and if the hearts of men were right, there would be small need for money. Brotherly love and kindly feelings would freely render those services which now only money can buy. I say unto you that the man who will not work except he be paid in money, is no man at all, but only a human form of brute. For money represents only the animal that is the brute side of man's abilities. For cunning and shrewdness are both animal instincts, and all the qualities that go to make up the most successful merchants to-day are the refined forms of mere animalism, and because they are sugar-coated and dressed up, the instincts are not the less still there in all their primitive power and potency. I say to all the workers throughout the world, thou shalt render faithful and honest and loyal service. But no service is faithful and honest and loyal unless thy heart and thy mind and thy soul

are in it. Mechanical service is not properly true service at all, and if thou art asked or required to do such work thou shalt refuse, for God never made man to be a machine. Thou hast a heart and a soul and a mind as well as a body, and it is more important to care for thy heart and thy soul and mind than it is to care for thy body. It were better for thy body to die of starvation than that thy soul should die of starvation. Therefore I say unto you, be not a machine nor do thy work in a mechanical way. For thus shalt thou kill thy soul, and suicide is against the law and murder is against the law, for the law says, "Thou shalt not kill even thyself."

CHAPTER XXXVIII

I say unto all the rich and powerful and so-called leaders of the world that the foremost right of every full grown man and woman in every civilized land today is the right of steady and uninterrupted employment, provided it can possibly be furnished. To furnish labor to the workers of the world spasmodically is to demoralize them. It is not good, especially for those who work with their muscles to be rushed to death one day and to languish in complete idleness the next day. Moreover, it is not wise or right or just for society to demand the service of skilled carpenters or stone-masons or brick-layers, and then give them work only one-half or two-thirds of the year, thus obliging them to exhaust their savings and preventing them from laying up the needed nest-egg for their old age. Therefore I say that particular pains should be taken in northern climates to teach boys two trades whenever possible, one trade which would give them work in summer, and another trade for winter. All muscle workers need a change from one set of muscles to another. It is absolutely necessary to their health. More attention must be given by men employed at heavy labor to their own health and much more attention must henceforth be given by the employers of such labor. The greatest resource of any country lies in the physical health and mental alertness of its citizens. Furthermore I say unto you that whenever the labor is especially exhausting or performed under unhealthy conditions that the hours of labor in such oc-

cupations must be proportionately lessened in order to give the laborer sufficient time for recuperation before he shall be called upon for another day's work. Now with the thousand and one inventions of recent years production has been so vastly increased, that one man can in some fields produce more than ten men could have produced a century ago. But the workers of the world are not getting their proportionate share of benefit from the increase of race efficiency and from the efficient application of racial knowledge. Men may be two or three times better off than they were a hundred years ago. But they are not ten times as well off as they should be, for in many and many a trade they produce ten times as much as was formerly produced. Where does the difference go? Into the pockets of the rich. Hence the increase of luxuries of all sorts, which is threatening the very existence of civilization. For human life cannot endure where the material conditions which surround men are so widely different. Economic aristocracy means eventually and necessarily political and social aristocracy. A free people cannot exist where a majority are in practical servitude to a very small minority. Great are the social and business ills resulting from keeping the worker from properly sharing in the social and business advancement of the world.

Now the knowledge which makes inventions possible is that common stock of knowledge which is the possession of humanity. Down through the ages men have toiled and starved and risked death in order to increase this common stock of knowledge. An invention is only a particular and shrewd special adaptation to local needs of a general idea or a series of general ideas and principles which perhaps were first discov-

ered centuries ago. It is therefore not just or right or fair for a man to be allowed to become enormously wealthy by this special adaptation of general racial knowledge to special and private ends. For suppose that these general principles had not been laboriously hammered out by the brains and toil during a thousand years of a thousand men, there would be no general principles from which to make particular applications. Suppose that Aristotle had never lived, where would the scientific knowledge of these later days be? Thus the first and foremost fund of knowledge is racial knowledge, and this racial knowledge is far more important than any special application of it. Therefore the individual who makes the special application is entitled to his own honor and to the reward that goes with any new addition to the common stock. But the individual must not take more, nor be allowed to take more than what is due him. Today he takes not only his own share, but that larger share which belongs to the race. For the race through the labors of a thousand men for thousands of years has laid the foundations for the success of each individual man belonging to that race. Therefore each individual must be made to remember what he owes to the race. Under present laws the one man in his blind selfishness is allowed to forget what he owes to many men. As a consequence, the interests of the race suffer. But it must be plain that any race is vastly more important than any individual member of that race. Therefore above all, the interests of the race must be safeguarded, and no man henceforth shall be allowed to take and appropriate to his own exclusive use what comes from and belongs to the storehouse of the race. For from such injustice springs innumerable social ills and wrongs. Inventions, therefore and

the benefits thereof, which really belong to and are rightfully the possessions of the human race must be used to mitigate and to ultimately remove the present load of human suffering. But no right deed can be the product of a wrong idea. And the widespread wrongs today are the result of wide spread ideas that are false. Now the first and natural benefit to be derived from all the modern inventions is the shortening of the hours of labor. The shorter the hours the greater the benefit to men and the less the mountain of trouble which wrong and injustice are breeding.

Six hours a day men shall labor at their tasks and no more. Six hours of work is plenty, provided it be done cheerfully and it will be done cheerfully when adequate pay is given thereof. Whenever it is possible, and especially in all seasons except the winter months, the labor should be arranged to begin at six o'clock in the morning and to stop at the hour of noon. The result of this will be to cut out the late hours and unnatural dissipations that now go on under gas light and electric light. It will enable people to go to bed with the sun and get up with the sun as God intended. As people have gradually drifted away from what is right and normal and healthy, they must go back to what is natural and healthy. The future of all civilized races depends upon one thing—to secure the sound and healthy sleep upon which all vigor depends. Without sound sleep any race is doomed to unnatural vices, monstrous dissipations and the death that follows such. Men must have time to develop the brains which God gave them. For without the brain efficient work is impossible. Therefore I say unto you, ye merchants and manufacturers, that you are throwing away the efficiency which you require, when you make the hours of

labor so long that the laborer becomes exhausted or over-fatigued. For efficient labor should be done with the snap and energy and vigor of play. When you have put into your workshops the joyous spirit of your playground ye will have efficient labor, and not before. Therefore, be not blind! And all greed is blind. No man can see in the dark, but every greedy man lives in the dark.

CHAPTER XXXIX

Life changes, and as life changes, men change in customs and in manners and in the details of their daily living. Therefore, newer times demand newer oracles and newer laws. The old principles abide, but new explanations and applications thereof are necessary. Therefore, I say unto you, there are sins today that are not set down as such in any Bible or indexed in any library. I say the greatest sin of modern times is physical laziness and the love of luxury attendant thereon. No man loves luxury who is strong. Nay! no strong man will tolerate luxury, for he knows the subtle dangers and degradations thereof. People may temporarily be mentally active but physically inert and lazy. They may for a time live on the stored up physical energies of hardy ancestors, but in the long run, physical and mental animation and ability are one. (Therefore the mental worker who habitually forgoes or thinks he can do without physical exercise is not only foolish but a sinner.) And his folly and sin shall react upon him. Thus the fat and thick-necked merchant who sits in an office all day, when for his soul's sake and his body's sake he needs to saw a half a cord of wood more or less is a sinner, and his sin shall in due time find him out and expose him to all the world, including his own conscience, by leading him into the temptations of a licentious life. He shall look with lustful eyes on his pretty typewriter girl, and shall lead her into the way of temptation which she is fighting day by day to escape. He shall do this because he is only half a man, the other half being beast, but not even

a clean beast at that. For she too needs the physical labor and exercise which she has no time to take. But I say she must take time. The reason why the devil has such easy work to catch these high toned and respectable looking sinners is because they will not do the work which they ought to do. Such work, forsooth, is menial, they say and only fit for servants. Is anything menial that will help to save a human soul from sin and damnation and degradation? As to being fit only for servants, ye hypocrits, I say unto you that the highest rank and the noblest medal of honor to be won on earth or in heaven consists in the words,—“He was a good servant.”

Jesus was a good servant, the best servant the world has ever seen. And it was because he was a good servant that he was the Saviour. To serve truly and faithfully and loyally thy fellowmen is the divinest attribute and the highest achievement of any man. Thou mayest omit thy prayers and thy addresses and thy supplications and thy singings of hymns to God. But see that thou forget not thy fellowmen. Human needs are the first and should be the foremost care of every human being who believes in God. Thou canst trick the eyes and ears and fancies and imaginations and pride of thy fellowmen by thy pretended piety. Thy fellowmen may in their weakness forgive. But God knows and sees and understands. All the psalm-singing and church going and pious airs from now until doomsday will not save the soul of any man or of any woman who neglects to serve to the uttermost their fellowmen. For without unselfish human service there can be no religion. Believe what ye please, but if ye do not do kind and generous and neighborly deeds, thou shalt be damned. Love is the Law. There is no other Law. For God is love.

CHAPTER XL

I say unto you that the soul and body are one. Corrupt the one and you will corrupt the other. Degrade the one and you will degrade the other. Weaken the one and you will weaken the other. Strengthen the one and you will strengthen the other. That is the Law. I say furthermore unto you that there is no such thing as permanent damnation. There is no such thing as being lost in sin forevermore. Such pernicious doctrines are interpolations and additions to the Bible, not the teachings of Jesus nor the words of Jesus. They were put into the sacred writings by shrewd priests who hoped thereby the more easily to maintain their authority over the people. For it is supposed now by some men, and it was believed in olden times almost universally, that men must be ruled by fear. But I repeat to you again, God's Law is the Law of Love. He has no other law. A man damns himself. God does not damn him. A man judges himself, God does not judge him.

Now I say unto you that men must learn to be merciful and just to themselves. Men must learn to be patient with themselves and to be respectful to themselves. For, I say there is always a chance. No man ever loses his chance to be what he might have been. He may wander far and roam wide, but the minute he resolves to return to the right path, that moment his chance comes back to him, and his chance of reaching the original goal for which he set out will remain just so long as his good resolution remains. A man must try to recall how

long and how far he has wandered from the path in order to know how long and how far he must travel in order to reach the path again. In brief, a good resolution is the restoration of a chance, not the attainment thereof. Work, oftentimes long and hard work must back up a good resolution, or the resolution fades into mere air. 'Tis not to resolve to do a deed, but the deed itself that counts. Therefore I say that to do thy good deed and to make thy good resolution afterwards is just as well, for then thy resolution cannot evaporate. And it is evaporated good resolutions that darken the sky and fill the world with sorrow.

CHAPTER XLI

The church of the future shall be in the hearts of men. They need not go to church. They shall carry their church with them. They shall not worship or pray on one day only, or call one day the holy Sabbath day. But they shall worship and pray every single day, and therefore all days shall be holy and all places shall be holy and all deeds worthy of being done at all shall be holy deeds and they shall be done in reverence and with a worshipful spirit. But upon one day in each seven men shall rest from their labors as before and it is best to retain the Sabbath day as the rest day, because confusion must be avoided in actions and thinking whenever and wherever possible. The curse of the world is mental confusion. Too many small purposes destroy any great purpose. Too many small ideas shut out and leave room for no great idea. Unity of purpose and unity of action always mean strength. And from strength comes in time efficiency. But until the hours of labor shall be reduced to six hours each day—and they will be reduced as soon as men take away the black mask of greed that at present covers the eyes of their souls, I say that all labor must cease at noon of each Saturday throughout the year. This is necessary in order that many people who do not now find time to go to church at all because they need the amusement of the theatre or of dancing once a week shall be able to be rested up by Sunday afternoon in order to see and appre-

ciate and feel some of the wonders and blessings and the miracles of life, and therefore to worship. And without worship man can do nothing well. Every act of a real man is an act of worship. True action is praise to God. Indeed there is no other form of praise so acceptable to God as a deed rightly done. For I say unto you that lip service is no real service at all. Psalm singing and long preaching may be a bore and an insult and an abomination unto the Lord. For God never asked any man to advise him or give suggestions as to how the universe should be managed. And more than half of all the prayers offered up in modern churches consist of advice to the Lord. They sound very much as if men were instructing a small boy as to what he should do. Until men shall learn to mind their own business and leave the Universe to God, there is no hope for them. For conceit and egotism are at the bottom of all falsehoods. A man must understand where he is at before he can know what he can do and how he can do it. Reverence for what is thy superior in real skill or knowledge is the beginning of all wisdom.

CHAPTER XLII

I say unto women, this is the Law:—No matter what it is thou lovest, thou must love something with all thy heart and soul and mind. But as for thy body, be careful and reverential of it, lest it trick thee and drag thee down. For love is truly a passion. Then keep it pure. Love is an emotion. Then keep it high. Love is a sensation, then keep it clean, and fine. For all coarseness degrades love. No love shall live that cannot rise and keep rising evermore into higher regions and breathing purer air. While thou art young and in the period of thy growth I say unto women, take proper exercise and so much fresh air as thou canst stand, and be as active as possible. For the temptations of life and the crises of life must be fought. By fighting, life becomes strong and vigorous. No woman who languishes in luxury and eats dainty food she does not need, and gives her plump body the rest it does not want can be virtuous. Such a woman, though she be a princess and live in a palace is preparing herself and her daughters and her granddaughters after her, to travel the straight road to Hell along the scarlet way of life. For I say that luxury is the handmaiden of vice. No matter how fair the various forms of luxury may be, and how innocent and inviting their outward faces may be, I say that the devil lurks behind the dainty forms of every luxury everywhere in the world. Women need to think. Women

need what men call cold facts. A few cold facts would save many a woman from a life time of misery and shame and sorrow. I say to women furthermore that they must work with their muscles and develop them and they must work with their mind and develop it. As for their emotions, they have too many already. Only muscle work and brain work can give relief to an over wrought nervous system. Many a rich woman is sick for the mere want of healthy work. If she took off her silk dress and arrayed herself in calico or in gingham and went into the kitchen and bade her maid servant come and sit in the parlor, it would be a thousand times better both for her and for the maid servant. For the maid servant would have a chance to rest her mind as well as her body from the routine of daily drudgery and the mistress would regain her health. For God intended every woman to be a mother, and motherhood requires much preparation beforehand, much care and discretion at the period of bearing children, and much wisdom after the children are born. A woman's whole life is and must be a preparation and a fulfillment of her destined service to society and to God. And in her whole life, woman has really not an hour to spare over any kind of frivolity whatsoever, a second to waste on any kind of dissipation whatsoever. During the period of her growth from girlhood to womanhood, every woman needs pure joy and all that she can get of it, in order that her passions may be kept quiet and her emotions may be kept normal and in equilibrium. But for frivolity women have no need whatever and no time at all. Wherever and whenever a woman assumes an air of levity or of frivolity,

it is done solely to please some fool man whom she thinks it advantageous to please. When women cease to try to please fool men or licentious men, they will bear sons who will not force the next generation of girls to play the antic parts which their mothers and grandmothers have had to play. When the women cease to be good actresses, they will be better women and nobler mothers. For to fulfill God's purposes women must be free to act and live the life which they know is alone fit for them. Whenever woman is obliged to compromise on what she knows in her soul and body is right, that minute vice is born into the world. If all the vice that is introduced into life under cover of a marriage contract could be swept away, this earth would become a Paradise tomorrow.

CHAPTER XLIII

Now one of the silliest and also the most vicious things in the world is man's desire for mental consistency and order. It prevents thousands of human souls from breaking away from a dead and rotting past and stepping forth as free men to the light and warmth of a new day. When the Past is dead, bury it. And then cease thy crying and blubbering and carrying on with thy selfish grief and hugging to thy heart old illusions and delusions. Go forward to thy work. But no one can go forward to his work who is forever looking backward. Men do not have proper insight and foresight, and they have entirely too much hindsight. The reason of so many of man's mental and moral and physical blunderings is that men have small faith. They do not believe even in themselves. Yet without faith nothing is possible. When a man acquires faith he acquires insight into and a knowledge of the secrets of the entire Universe. For faith is the beginning of all mental and moral and physical health and power. Henceforth I say unto you that Motherhood shall be honored and when Motherhood is rightly honored, women and womanhood shall be honored aright. The bearing of a healthy child, I say, is in itself a proof of virtue, and when any woman has born a healthy and winsome babe, that proof shall be enough. Law and custom shall honor her. Whoever else is wrong, the woman

who bears a normal child must be right, and her rights must be maintained against the customs and despite the ancient and damnable laws of any land. I say no child is illegitimate. As the word is and has been used, it is a foul and vicious and unmanly and inhuman lie. The father and mother who shall henceforth turn a daughter from the door who bears a child whose father is a liar, a rascal, and a coward, shall be damned by God and shunned by all good men and women. I say that Love is the Law. And when a girl trusting to that law shall be deceived by a man who is but half a man, the other half being a coward and a brute, she shall not lose either honor or respect. The women who shall be scorned by both good men and good women shall be those married women who refuse to bear children when they can, or who take secret means to rid themselves of children. Compared to these evil and degraded married females, the girl who carries in her arms a babe whose father deserted her shall be as an angel throned and crowned with laurel. Make no mistake in the meaning of these words. I say that marriage is the only honorable and normal state for men and women, and the man and woman who have once been parents shall cleave unto each other. If incompatible, they may abide in different parts of the same house, if necessary, but for the children's sake they must work and toil and save and do whatever lies in their power to give their children every fair chance in life. By working for and toiling for and loving their children, they may in time learn to adjust their differences and be at one. But these hasty divorces of modern times and hasty re-marriages

of parents are an abomination that makes even honest beasts to blush with shame. I say that virtue must be a deed and not merely a name; that respectability must be actual and vital and real, not fanciful and artificial and technical. Virtues are won by toil, not inherited. Honor is the guerdon of hard fought battles, not an empty name on a family escutcheon. And whoso thinks that he can inherit either a good name or a good position in society is mistaken. In the eyes of God the position and name of every man and woman is due to individual effort, not to ancestral effort. Therefore there is no such thing as honor or a good name except when won by the individual who achieves it by toil and self-sacrifice. Artificial laws and artificial judgments are the abominations and damnations of human society. Men must be natural and sensible and honest and fair dealing and straight spoken before they can be virtuous. There is no such thing as passive virtue. Virtue is the virile strength and right action of the soul, acquired by the doing of just deeds.

CHAPTER XLIV

I say unto you that unnatural life shall breed unnatural crimes and that a false life shall breed a thousand unguessed ills. Life must be wholesome if it be healthy. And to be healthy life must be what it was first intended to be, a joyous, vigorous, free and active battle of the soul against its enemies. And the enemies of the soul are many. The subtle allurements of the senses is an enemy to the soul. All forms of pride and vanity are enemies to the soul. The desire of a pretty woman to wear a pretty bonnet down the center aisle of a church may be an enemy to the soul. Or the same action may be as innocent as a child's laughter, provided the soul lays no stress on nor pays especial heed to the bonnet. Many a pretty woman would be brave enough to wear a faded and out-of-date bonnet to church upon Easter morning if she really thought that it was the Lord's will that she should do so. But most women could not be convinced that it was the Lord's will until Easter Day was passed and a pretty bonnet had been worn. The majority, even after they were convinced would declare that they were no heroes,—that heroism was a coarse and masculine virtue unsuited to women. The power and usefulness of conventionality is great. Most virtue is conventional virtue. It must be while people are still unthinking creatures. Especially as in the case of women who live upon emotion, they

have no time to think. For they must decide at once what is right and wrong and act upon the decision. Therefore the fear of violating convention and propriety is a great force in keeping people up to the moral law. Yet the time does come and must come when each individual thinks, and when each man and woman decides they must go to a higher guide than convention, and that guide is conscience. Now in groping their way upward from the conventional life to the higher life, people must keep their minds on wholesome things if they would keep healthy. All things are good if they are used properly and in moderation.

Inventions were intended to aid man. But when instead of men using an invention, the invention begins to use men, beware of it! Nature is still the mother and guide to all men and women. When, therefore, men and women become so fond of the things they make instead of the things God has made for them, let them beware. Beware, I say, of becoming so fond of clothes that thou art afraid of thy naked body or of the naked body of anybody else. Beware of having an unclean mind. When the sight of thy own beautiful body or of the beautiful body of a member of the opposite sex, suggests to thee improper or vicious thoughts, then know that thy mind is not clean. And the dirtiest and foulest and most contagious thing in the universe is an unclean mind. It will breed more malaria than a swamp. It will foster more disease than tons of rotting vegetables. It is more poisonous than arsenic. The evil that can be bred up in one unclean mind is beyond calculation. Therefore, I say, keep the mind clean if thou wouldst live clean and

wholesome and healthy lives. For the first need of every man and woman is not that their body be clean, but that their mind be clean. Without a clean mind, there can be neither morality nor religion. For the mind is the temple of the soul.

CHAPTER XLV

Discord is death. Where discords reign nothing can be well. Mental discord is the parent of all diseases and of all weaknesses and of all sorrows and of all ills. Harmony is the first great law of life. For what is love but harmony in action? Love is the music of the soul that goes forth to bless and to gather into the fold of God the wandering sheep that hear the tinkle of the bell. And whenever men really hear aright, all discord flees abashed. For naught can harm the soul that understands. Now I say unto you that the time is coming when diseases shall again be treated as they were among the Greeks. For smart as people think themselves in these latter days, they have not yet learned to treat disease with music. Most ailments that come from misused emotions and which discord has introduced into the body of man by lack of understanding and because the man was out of harmony with his surroundings shall be banished or nullified by music. Many diseases of women could be cured by music. Most cases of incipient insanity and some cases of apparently incurable insanity can be cured by music. The music must be carefully selected, however, with a view to each individual need. To people suffering from bodily starvation or insufficient nutrition, music that is too strong or too loud may be detrimental, because a body run down or ill nurtured or tired out assimi-

lates its food best when absolutely quiescent. Common sense and shrewd observation and the finest skill must be brought to bear on these questions. To prevent disease, takes a higher order of skill than to cure disease. The positive is always higher than the negative. The cure of disease by means of music shall be one of the marvellous moral and spiritual and intellectual triumphs of man. The principle has been long known, but the limit of its developed possibilities have never been reached. In the coming years that limit shall at least be approached. And what would now seem miracles shall be wrought by men who study the mind as men now study the body. They shall then find that all physical perfection and strength is absolutely dependent on and correlated to mental perfection.

A Christian is one who does as Christ teaches; who follows where Christ leads; who heeds the words that Christ spoke. And Christ's words are two words, Justice and Love. Now I say unto you that Pride is a Pagan quality, and Vanity and Greed and Envy and even worldly ambitions—all these are pagan characteristics and utterly opposed to and in defiance of thy Lord Jesus. So then look down into thy soul and say unto thyself, Am I really a Christian? Judge thyself. I will not judge thee. Yet thy judgment shall be my judgment, only try to make it a little merciful, for no man is quite so bad as he seems to be to his own conscience. The consciences of men—especially the consciences of men who have sinned—are apt to be very severe and sweeping in their condemnations. Therefore try to be a little bit merciful for thou still hast a chance to be saved if thou wilt

see clearly and act promptly upon what thou knowest to be right. Every right action is a rung on the ladder that leads to Heaven.

CHAPTER XLVI

I say unto you that this world must be a world of Justice before it can be a world of Love and Kindness and Mercy. For Justice is the foundation stone of all things. And without the right foundation, ye can build no house where love may abide amid the light and flowers and music of real life and where Mercy, Love's beautiful handmaiden, may spread her gracious gifts around and waft her precious influence over the hearts and souls and minds of men. There is and can be no substitute for Justice. Even Love and Mercy cannot do the deeds that belong to Justice. Therefore I say to ye, Be just and render justice to all men and all women and all children. Think not that thy generous deed or thy loving deed which thou doest can take the place of the just deed which thou leavest undone. It has well been written, Be just before you are generous. Why, sayest thou, must I be just, when generosity is so much more beautiful a thing? Because if thou doest thy so called deed of generosity first, it may prove to be no deed of generosity at all but only hypocritic injustice masking as such. For instance, throughout our so called and fondly named Christian world today many great merchants who are at the head of these business institutions called Department Stores, will often pay a thousand dollars per week less to their employees than the workers are justly entitled to, considering the serv-

ices rendered. Thus they will pay cash girls and boys three or three dollars and a half per week instead of four or four dollars and a half; they will pay clerks five dollars a week who should receive six dollars; and they will pay many other clerks seven dollars who shall receive eight or nine dollars per week; they will pay experienced and loyal and devoted clerks fifteen dollars per week who are justly entitled to twenty dollars per week. To a few others they pay twenty dollars per week who really earn and are entitled to receive forty, fifty or even a hundred dollars per week, and would receive such amounts if they were paid according to the rules of Justice, instead of according to the laws of Greed. Now at Christmas time many an employer who by scaling down wages saves one thousand dollars per week or fifty-two thousand dollars per year from wages justly and rightly due his employees, will give them generous gifts of turkeys or baskets of choice fruits, or five, ten or twenty dollar gold pieces, thus with apparent generosity spending five or ten thousand dollars while he is still saving for himself forty thousand dollars out of money justly due for services rendered, but which his employees dare not demand, lest they lose their employment altogether. Such is a sample of one kind of generosity to be seen in almost every city in every Christian country in the entire world today. Is it any wonder that hypocrisy and injustice are rife in the land when men return in generosity one out of every five dollars of which they have deprived their fellows through the robber rules of Greed? Therefore I say unto you, Be just first. If after being just thou canst also find time and hast the good will

to be generous, well and good. But think not to cover up thy foul deeds of Injustice and wrong and oppression by thy petty and pretty and fair seeming deeds of mercy and generosity. It cannot be done. Thy conscience knows what thou art, thou Hypocrit. And God sees and judges thee for the dust which thou shalt remain until thy soul shall be cleansed and thou doest what thou knowest to be right. Take not the easy road, for it will prove to be the hard road. Seek not the fairest and sunniest path when thou settest out on thy journey in the morning, for it may lead thee into brambles and thickets and foul swamps before night. But go straight along the way where Duty callest thee, and trust in God.

CHAPTER XLVII

The greatest injustice and oppressions of the world are today the direct outcome of War. Except when fought to establish or maintain freedom, not only is war wrong but it is silly and foolish. War is fit for green boys, not for grown men. As a matter of fact, it is green boys who compose a large part of the armies of the world. Thus the fate of a nation is often decided by the unthinking portions of it. The real battles of the world are moral and mental and spiritual battles. Physical contention never settles any question permanently. For the battle of Life is the battle of ideas. No Idea dies until it has been clearly proved to be false. Now the world is filled with antiquated and threadbare and outworn notions. Many of these old and silly and childish ideas are part of the history of the race. Consequently they are dear, as all reminiscences of childhood are dear, even when foolish. They go down from age to age as intellectual lumber which ought to be discarded, but which, like the toys of childhood, are kept by men and women as reminders of their youthful days. But war must go. It is advocated in great part by designing or unthinking or foolish or ignorant or brutal men. No matter who or what the man is, whoever advocates war is either a fool or a villain. If the man who advocates war objects to being called a fool in consequence thereof, he may take the second

adjective wherewith to decorate himself. But there is no third one. Too long have foolish men and women with the instincts of villains continued to impose this monstrous burden of the equipment and preparation for war upon the human race. Any race had better die at once or be put into the position of being swept off the face of the earth rather than to die by inches. And war taxes are killing practically every nation in the world today, by inches. War is the greatest foe Democracy has to fear. War is the greatest friend that tyrants and robbers know. For it is war which gives tyrants and robbers the opportunities of their lives. War puts a premium upon all the base and brutal and cruel and inhuman and foolish passions of men. While base things go to the front, good things go to the rear. With every so-called victory that an army wins, its home land suffers a thousand defeats. Every victorious huzza smothers a thousand unheard humiliations. No war has any justification except a war for freedom.

CHAPTER XLVIII

Think straight, see clear, and then go forward to thy object without deviation or turning. Compromise is the curse of the world. God knows not the word. Sunshine is sunshine, light is light; darkness is darkness; right is right, and wrong is wrong. Polite and tactful compromise is the bane of society. To make a world in which compromise is not necessary; to create a society in which white lying and black lying is not needed, this should be the object of each man and woman. The beauty and the glory and the rhythm and the music of the world comes from truth. For truth is the handmaiden of Love. And what canst thou find in any worthy art or literature or poetry or sculpture except an attempt to express the meaning of love? Love gives the poet music. Love gives the artist imagination. Love flings the sense of beauty broadcast over the world and from the farthest corners of earth, love brings all good fairies to wait upon and serve the man or woman who dares to live the truth. The laughter in the voices of little children, the red blood in their cheeks, the flashing light written in their eyes, the light and airy motions of their dancing—all these come from love. True love is gentle and self-controlled and modest and forbearing and strong. I say unto you there is no physical or moral or mental or spiritual strength without love. The senses of man are given to use, not to abuse.

Rightly used all physical sense is part of the divine order of the world and therefore innocent. 'Tis the misuse of anything that is sin. Men have used and developed their bodies at the expense of their minds. Hence cometh sickness and sorrow. For the minds and souls of men are their most precious possessions, and therefore should be their chief care. Life is filled with beauty and music and joy when men learn to perceive and to understand the right relation of all things. Therefore I say unto you, think straight and see clear and then go forth to thy object without deviation or turning.

CHAPTER XLIX

Thou shalt still be followers and disciples of Christ, but thou shalt worship Him and admire Him and love Him near by as a man, not far off as a God. Therefore thou shalt do His works and put into practice His teachings and thou shalt in many ways live His life. Thou shalt not fear poverty or obscurity or lack of social position nor scantiness of opportunity. Thou shalt cultivate the riches of thy heart and soul, and then thou shalt understand. When thou hast understood, wealth will be seen for what it is,—a two-edged sword that must be handled very carefully. When the soul is developed, the body shall be filled with courage and thou shalt laugh at the fear of death, even from starvation. I say thou shalt laugh at Death. For with the grace of God within thee and the love of God around thee, mortal terrors shall be unknown, and physical fear shall be unfelt. Without fear thy weaknesses and ills and sorrows shall fall away from thee, and thou shalt arise strong and eager, virile and alert as a runner trained for a great race. For Life is a great race, and he wins who doth not fear, and who consequently meets the woes of life with Laughter,—not unseemly guffaws, but with a quiet enjoyment that feels the mental sunshine and sees the spiritual light that envelopes the world. Thus, I say, I send unto you this Gospel of Hope. Despise it or love it, but do not dispute about it. For of

all folly in the world, religious arguments are the most foolish. No religion ever came from or was seriously affected by argument. For religion consists of the reverential perception by the entire nature of a man of the deep things of life, and to attain to this perception requires quiet contemplation; long observations and much study alone and in peace. Noisy clamor as of a modern revival stabs religion to death. And dragging people or attempting to drag people to salvation by the nape of their neck is folly. Any self-respecting person has a right to refuse to allow the deepest and holiest things in his nature to be made a public spectacle. Such in reality is the revival method of saving souls. I say unto you that a man need not say one word about what he believes, provided that he does right and just deeds. They will speak for him. Lip service and psalm singing have become an offense and an abomination in the eyes of the Lord, because they are being used as a sort of spiritual ointment wherewith hypocrits are salving their consciences, thus hoping to save their souls. But I say unto you there is no salvation for the hypocrit until he throws off the wolf clothing of hypocrisy.

Again I say unto you, believe or not believe in words, but if thy deeds are right and just and holy that is all the belief that God asks of thee. And no other kind will do. Thou shalt go to church or not as thy feelings dictate. But one thing and one thing alone thou must do,—be just! Be truthful! Be loving. For the law of life is Love. There is no other law.

CHAPTER L

Again, and for the last time I repeat, Love is the Law. Thou shalt have and thou shalt obey no other law. All men are thy brothers. All lands are thy lands. All homes shall be thy home. For unto the ends of the earth discord and suspicion and envy and hate and enmity shall disappear when this law is fully understood, not as theology or as religion but as the practical everyday business rule of life. Religion has no place so sacred as in the homes and counting houses and factories and iron mills and fields of laboring men. Sunday is truly a day of rest and meditation. But the time for worship is every hour of every working day and every minute of thy waking hours. Every stroke of daily toil shall be an act of worship. Everything honestly done by every honest workman in the world is a prayer. Each blow of useful and humble service is a prayer. Every moment's honest labor is the sweetest song of praise that earth can send to heaven for the ears of angels to hear. The day is approaching when such a religion as I tell thee of and such a law as I have prophesied will be the law of all men in all lands under the sun.

State but do not debate the law. Truth needs no advocate. A simple statement is enough. Therefore if anyone wishes to cling to his own creeds and to his old beliefs and to his ancient manner of worship, do not disturb him. Let him sleep or dream in peace. But when he awakes he will

come to thee and say: What is this new Gospel of Hope that I hear about? And thou shalt give him or help him to procure a copy of the Book, and then shalt send him away with thy blessing. For love being the law, how canst thou do less, and Love being the law, why need thou do more?

Now God be with thee and farewell! In the sunshine of this Holy Christmas morning these last words of the new Message are written down for the sake of men everywhere throughout the world. I send you love and fair greeting and this, my new Message which shall be called,—The Gospel of Hope.

Dec. 25th, 1911.

Postscript

The acceptance of this message need not and will not involve any upheaval or disorder, civic or religious. Each man who reads will first be puzzled, but even amid his bewilderment, he will begin to understand and long before he has finished he will perceive clearly what his mind never quite grasped before, that is, the deadly foes which hypocrisy and humbug and lying and injustice and hate and discord are and have been to the progress of the human race. Everywhere and among all races underneath the sun where these words are translated from the English language into other tongues, men and women will lift their heads, and with a newer and greater faith than ever felt before, they will raise their eyes to the full light of day and quietly and firmly they will say, I understand at last! Now I too will work and labor and toil for the coming of the New Day, for I see a hope that my efforts shall not be in vain. Thus shall men say everywhere, gaining in their souls new understanding of the words, The Brotherhood of Man. Thus is this Message called The Gospel of Hope. No other name was appropriate. For this Message shall bring new hope to all men everywhere. Only the tyrants and the rulers who are unjust shall cry out against it. And by the loudness of their cries can the people learn how true the Message is. By the loudness and bitterness and vehemence of clerical denunciation

shall the people be able to clearly see how vital and true this Message is. For the trained minds of worldly and ambitious ecclesiastics are doing more to keep alive and uphold established tyranny than all other causes put together, including the armies and navies of the world. I say unto you that there is no hope for churches or for church going Christianity until the spirit of I-Am-Holier-Than-Thou is expelled therefrom. And it never will be expelled until every follower of Christ shall feel and understand that the rum seller and the scarlet woman and the blasphemer are also God's children, and insomuch as their need is greater, the greater shall thy service to them be to meet that need. I say further: Thou art thy brother's keeper, and woe unto thee if thou neglect thy charge. It were good to dump all the psalm books and prayer books and hymn books out by the roadside and then to dump the misguided Christians with them. Then beneath God's blue sky and beneath the might and marvels and wonders of His holy world, thou mayst learn humility for thyself and charity for other people. For without breadth of view there can be no real sympathy. Without clearness of insight, there can be no efficient action. Without purity of heart, there can be no religion. God does not and will not countenance Vanity or Pride or Uncharity, or Envy or any form of Hate or Disdain in those who pretend to serve Him and to do His work. Therefore, first of all, cleanse thy heart and mind of impurity with the same zeal with which thou putttest soap upon thy body. For only a clean mind and a pure heart shall be worthy of serving God.

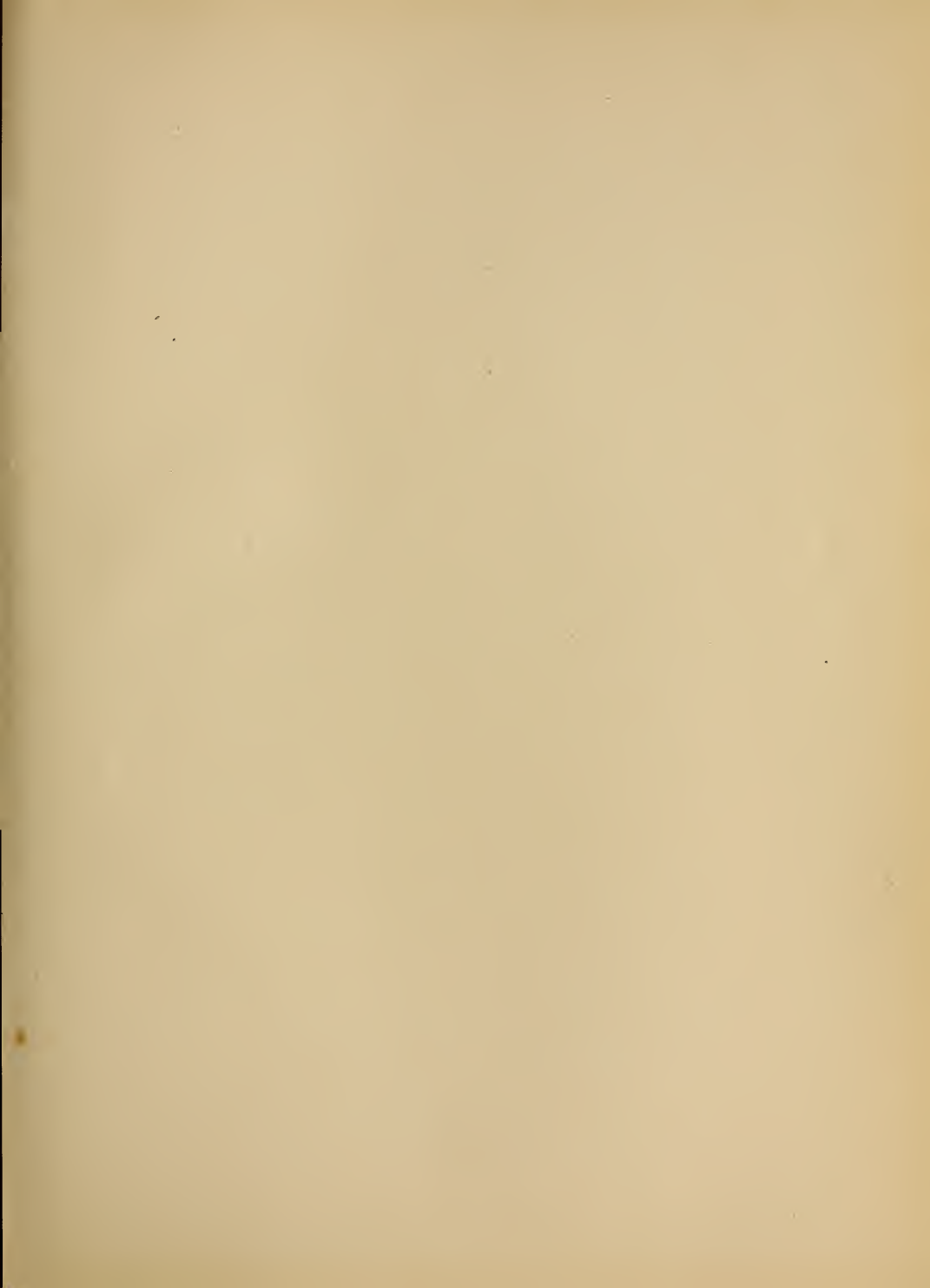
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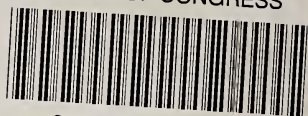


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